

# *The* CHRISTIAN CENTURY

*A Journal of Religion*



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## The Churchwoman

*An Editorial*

France, the Spoiled Child

An Editorial

The Quaker Theory of Worship

By W. W. Comfort

Denominationalism's Debt to Grandma

By John R. Scotford

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# The CHRISTIAN CENTURY

March 19, 1930

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## In Explanation of an Apparent Duplication

*As this is written there are going into the mails some 75,000 circular letters. These circulars advertise the merits of the Christian Century Pulpit. They are being sent to every Protestant minister in the United States whose name and address is available to the publishers.*

*I know perfectly well that a large number of the ministers who receive these circulars will route them toward their wastebaskets without delay. They may pause for a minute to appreciate a good-looking job of printing, or the portraits of the representative preachers which add such decorative value to the page. But they will deposit the circular in the wastebasket just the same. That is because these ministers are already subscribers to the Pulpit.*

*Perhaps these ministers may feel a momentary annoyance at being solicited in behalf of a periodical for which they already subscribe. More subscribers to The Christian Century are likely to feel this way than any others, for the proportion of ministerial subscribers who are also subscribers to the Pulpit is now about 4 in 5.*

*I am writing this by way of explanation, or apology, or call it what you will, for this double approach. The simple fact behind this general mailing is this: The circulation of the Pulpit is mounting so rapidly, and the job of separating the names of present subscribers out from the total lists of the clergy of various denominations would be such a long-drawn-out job, that it has seemed best just to go ahead and send the circulars to everybody. Then there will be no one overlooked.*

*If the present rate of circulation growth for the Pulpit keeps up for about a year longer, it will be a comparatively simple matter to sieve out the names of the non-subscribers. And we could do it now, but it would be expensive, and by the time the list had been made the circulation would have grown enough to make it out of date. So, if you are already a subscriber to the Pulpit, and receive this circular, don't think that we are wasting our money or time by our apparent duplication of effort. We are really saving both time and money.*

*While I'm on this matter of circulars, I want to say one word about another thing. I hope that you are not overlooking the chance to do a piece of civic work of first-rate importance that is offered by the pamphlet reprint of Dr. Eastman's articles on the movies. It actually begins to look as though those reprints would stir up a genuine national demand for constructive action in this matter. At any rate, the demand is running away from all expectations. Rush orders for new printings have now been given three times, and apparently the demand is just gathering full headway.*

*You owe it to your community to bear your part in this distribution. But please get your orders in as soon as possible.*

THE CHEER LEADER.

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# The CHRISTIAN CENTURY

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## EDITORIAL

**M**R. STIMSON, according to the latest dispatches from London, has rejected all proposals for a political pact of any sort in connection with a naval treaty. This rules out not only the security pact asked for by France, but the consultative pact which many hoped would be the basis of a final compromise. The decision is undoubtedly wise. A

### Stimson Rejects Consultative Pact

consultative pact negotiated under the conditions created by French diplomacy would now be more than a consultative pact. Given as a quid pro quo for French naval reduction, it would certainly leave the way open for France, if she were attacked, to claim that the signatories were morally bound to come to her aid; otherwise she would not have reduced her navy. A consultative agreement, negotiated, as in the case of the four-power Pacific pact, without any quid pro quo conditions, would be quite another matter. Such an agreement will some day be negotiated as a supplement to the Kellogg treaty, but not now at London, where France has established the basis for claiming that it would give her a right which no other signatory could claim.

### Public Opinion and the London Conference

**A** SENSATION was produced in London when the cabled message to Secretary Stimson, signed by more than 1,200 American citizens, was made public. International negotiations ordinarily proceed on the theory that the negotiators represent a unanimous opinion at their home base. To have these 1,200 citizens come bursting in with this evidence that they were not satisfied with the course being followed by the American delegation seemed rank effrontery to some of the American negotiators. However, the composition of that list of 1,200 was altogether too weighty to be ignored. Mr. Stimson tried to quiet the storm that is rising in this country by announcing that, at the worst, the conference will certainly involve the United States in the scrapping of more than 200,000 tons of naval vessels. When it

was explained, however, that this meant only the junking of some obsolescent battleships and of a lot of the destroyers that have been tied up and gathering rust since the end of the war, the announcement lost its importance. The brutal truth is that, as matters now stand, the achievement of "parity" will involve the United States in the expenditure of between 750 million and one billion dollars for new naval construction in the next five years! This, in face of the fact that the maximum for such new construction during the past five years was 39 million dollars last year! The attempt of Mr. Stimson to pacify the country with his announcement showed that the appeal of the 1,200 really made some impression on the London conference. Public opinion has begun to work there. But it must be vastly multiplied in its power if a genuine success is to be won.

### Illinois Council of Churches Is Organized

**T**HE ministers of Illinois responded with enthusiasm and in large numbers to the call to the convocation of ministers which met in Springfield, March 3-5. The program embraced virtually every phase of the common interests and tasks of the church—evangelistic, educational, devotional, social. The relation of the church to international, industrial and community problems was considered. The call of Pentecost was interpreted with insight and urgency. In all of these high matters which transcend denominational interest, these assembled hundreds of representatives of the church of Christ thought, felt, spoke and acted as agents of a united church. It was an impressive demonstration of the degree of unity which already exists among the churches, and the foundations were laid for the building of a more substantial and effective unity of action. The notable success of the Ohio pastors' conference, which during the past ten years has been knitting together the Christian forces of that state into a unified agency for the promotion of the causes that are common to all the churches, furnished to a great extent the inspiration and the model for



this assembly. An Illinois council of churches was organized, under the presidency of Dr. Hugh T. Morrison, of Springfield. A brief report of the conference and a statement of its findings will be found in the news section of this paper. It is necessary here only to affirm the belief that by this gathering and the permanent organization which grew out of it forces were set in operation which will prove to be potent for the advancement of religion and righteousness in the state.

## A Birthday and Two Deaths

THE eighty-ninth birthday of Justice Oliver Wendell Holmes was also the day of the death of the recently retired Chief Justice Taft and of Justice Edward Terry Sanford. Chief Justice Taft came to the end of his career full of honors and with the high esteem and affectionate regard of the vast majority of his fellow citizens. He was the only man who had ever been at the head of both the executive and the judicial departments of our government. The latter position was more to his liking. He was neither happy nor successful in the presidency. His was a legal rather than a political mind. Not that he lacked administrative ability, as he demonstrated in the Philippines, but he was a poor politician in spite of a warm and genial personality. His defeat for a second term, still remembered as the most overwhelming that any candidate for the presidency ever received, left him perfectly unembittered, unembarrassed, and apparently rather glad to be out of it all. His cheerful losing endeared him to the hearts of many who voted against him. He was described a little later as "the worst licked and the best liked" of the presidents. He was preeminently fair in his interpretation of the law, but his temper and training inclined him to the conservative side. Justice Sanford, who was scarcely older at the time of his sudden death than Justice Holmes was when he was appointed a quarter of a century ago, leaned toward the liberal side. It will be remembered that he stood with Justices Holmes and Brandeis in the six to three decision of the *Schwimmer* case. The important thing now is that this unexpected vacancy gives President Hoover opportunity to make another appointment, so soon after the hotly contested appointment of Chief Justice Hughes.

## Judge Holds Purchaser "As Such" Guilty of No Crime

FEDERAL Judge James M. Morton, of Boston, in what is said to be the first case in which an indictment for purchasing liquor has been definitely passed upon by a federal court, has decided that the purchase of liquor is not an indictable offense. This may be good law. We do not presume to say that it is not. The indictment charged that the defendant committed

a crime by "knowingly and unlawfully purchasing two pints of intoxicating liquor." There was no charge of illegal possession. The indictment was quashed on the ground that the alleged act is not criminal under the statute, which declares (section 3) that no one shall "manufacture, sell, barter, transport, export, deliver, furnish or possess any intoxicating liquor except as authorized in this act." This makes it unlawful to sell, but not to buy. Section 6 forbids anyone to "manufacture, sell, *purchase*, transport or prescribe any liquor without first obtaining a permit from the commissioner." But courts have held that this section is intended to apply not to the general public, but only to those persons who might have some ground on which to apply for a permit. Perhaps that is good law too. Passing by that question, two suggestions occur to the layman as worthy of consideration by the courts and the enforcement officers if their purpose really is to secure the enforcement of the law and not the evasion of it. The first is that, if selling liquor is a crime, inducing a person to sell it by asking for it, offering money for it, or ordering it, is inciting to the commission of a crime. The purchaser not only aids in the commission of the crime, but furnishes the indispensable condition which makes the crime possible. If he is not an accessory before the fact, it is difficult to see what meaning that term could have in connection with the crime of unlawful liquor-selling.

## But There Is No Purchaser "As Such"

AND the other suggestion is that, since section 3 of the federal act specifically prohibits possession and does not specifically prohibit purchase, it ought not to require excessive acumen on the part of the prosecutor to draw an indictment charging possession rather than purchase. He who purchases immediately becomes a possessor. If, as in the Boston case, he purchases "two pints," he probably does not drink it all on the spot. He might therefore also be indicted for "transporting" it. No good comes from railing at the law's technicalities, for law cannot be enforced without due regard for technicalities. But when the bare act of purchase is dissected out of a total situation involving the purchase, possession and transportation of liquor, and the law can find no way of reaching the man who carries through that whole program, as well as furnishing the money or the inducements which lead another man to break the law which prohibits selling—and all on the alleged ground that the "purchaser *as such*" has not committed a crime—it is painfully obvious that the law has tripped over its own feet. There never is a "purchaser as such" who is not also a possessor and (in many cases) a transporter and an accessory to the crime of the seller. It is not surprising that a great part of the public views the crimes of the bootlegger with a wholly fictitious detachment from the encouragement and assistance furnished by their patrons, when even



the courts do so. The wet press advertises every criminal or otherwise lamentable consequence of the unlawful sale of liquor as the fruitage of prohibition. But every battle of the beer barons, every murder of a prohibition enforcement officer, every killing while resisting or fleeing from arrest for suspected violation of the prohibition act, every corruption of officers of the law by bootleggers, is a crime subsidized by the money that is paid for liquor unlawfully sold to those who are hypocritically groaning over the "atrocities of prohibition."

### Stalin Shows His Good Sense

IN the midst of all the excitement being generated over the persecution of religion in Russia, it is to be hoped that the remarkable warning issued to the public by the dictator, M. Stalin, will not be overlooked. M. Stalin takes the position that the policy of communizing the rural regions and repressing the religious elements has been so successful that it has gone to the heads of members of the communist party, thus producing a dizziness which is leading to excesses. Whether or not the success of the communist policy has been as sweeping as is claimed, the important fact is that the dictator has called for a more moderate policy. And a hint from Stalin is quite enough, in today's Russia, to change any policy. As a result, the newspapers already report a pronounced lessening of the drive to collectivize the farms. If, as Stalin says, half the peasant holdings have now been brought into the large "soviet farms," this would certainly appear to be as much of a meal as the communist machine can digest for the present. It represents a policy of communization much more rapid than that laid down in the original five-year program for internal development, and may easily prove to be too large an enterprise to be supplied with the tractors and other heavy machinery which are essential for successful operation. Along with this slowing up of the farm program, Moscow correspondents report that Stalin's caustic words have put an end to the worst of the excesses directed against churches and churchmen. The policy of closing churches will undoubtedly continue, because religion—particularly in terms of the Orthodox church—is undoubtedly on the retreat, and will have use for fewer and fewer edifices. But the worst type of repression, which led to what was little more than mob action, is at an end. M. Stalin has proved himself as able as was Lenin to differentiate between a theory and a condition.

### Canada Is a Friendly Neighbor

THAT the heart of Canada was in the right place in regard to the matter of liquor exportations to the United States, we have never for a moment doubted, even through the years when its government

has been granting clearance to cargoes of liquor which were obviously intended to be imported into this country in clear contravention of our laws. Premier MacKenzie King has caused to be introduced into the Canadian parliament a bill the purport of which is to make mandatory upon officials the refusal of clearance to such vessels or the release of liquor intended for importation "into a country where the importation of such liquor is forbidden by law." More than that, he has made it a government measure, staking the existence of his cabinet upon its passage by parliament. This is at once a friendly and a sensible act. The present regime must have been embarrassing to every Canadian with any sense of international fairness and general decency. The opposition to the measure which was expressed in the caucus of the liberal party—the premier's own party—revealed the weakness of such opposition, both numerically and logically. The only arguments were: first, that Canada would lose nine or ten dollars a year of revenue; and second, that it was not for Canada to take the responsibility of enforcing the American prohibition law. It is not a question of assuming responsibility for enforcing our law, but of refusing any longer to bear the responsibility for assisting in the violation of it. The proposed measure imposes upon Canada no duty to track down violators of our laws. It merely declares that Canada will no longer issue a clean bill of health to a rum-runner as he sets forth to smuggle liquor unlawfully into the United States. As a friendly neighbor, it can scarcely take any other attitude than that. The predictions from Ottawa are that the measure will be promptly passed by both houses of parliament.

### Neither Censorship nor Puritanism Involved

A PERSISTENT campaign of misrepresentation has been and is still being waged by the press against the efforts of the Illinois Vigilance association and its superintendent, Rev. Philip Yarrow, to suppress the surreptitious sale of indecent literature. A period of rather intensive activity on the part of this organization led to a number of arrests in which were involved some supposedly respectable bookstores and the book department of at least one large department store in Chicago. (The fact that department stores are large advertisers in the daily papers perhaps has nothing whatever to do with the attitude of the press. Perhaps.) The gist of the misrepresentation is, first, that the vigilance association is endeavoring to exercise an unwarrantably strict censorship and, second, that its agents, by cajoling booksellers into ordering books the nature of which they do not know, are provoking innocent violations of the law which they profess to be trying to enforce. The first of these statements is clearly false, and there is no evidence that the second is true. The books the sale of which the association is trying to suppress are not those

about the indecency of which there is any possibility of doubt. They are not classics or modern works of literary art which handle with unwonted frankness topics which are not usually freely discussed in polite society; they are unmitigated and indubitable filth. And whatever they are, it is not the judgment of the association which condemns them. The process is simply to bring into court the book and the man who sold it. The testimony of the agent is simply that he bought this book from this man. Here is the man; here is the book. It is for the court to decide whether or not the book is criminally obscene. So far as the association and its agents are concerned, no censorship is involved. The only reason that word is dragged into the discussion is to attach to them the odium that always accompanies that unpopular process. In none of the recent cases has the court decided that the books submitted were harmless. As to provoking the crime by ordering books not carried in stock, it need only be said that the ordering of books from well known depositories of this sort of stuff is one of the methods by which unscrupulous dealers save themselves from tying up capital, diminish the danger of raids, and provide themselves with exactly the sort of alibi that is now being accepted by courts and public which are too ready to believe that any effort to suppress vice is a tyrannous and puritanical attack upon person liberty.

## France, the Spoiled Child

**I**N the family of nations, the position of France may fairly be described as that of a spoiled child. As the object of worldwide sentimentality during and at the close of the war, there appears to have grown up in the soul of France the illusion that universal solicitude for her special protection should rightfully be the primary obligation of the entire international household. This is probably a milder characterization of French psychology than some observers would employ. There is not lacking sufficient evidence to warrant a characterization of France as the Germany of the post-war period. The demon of militarism having been exorcised from the body of Prussia, seems to have taken up its post-war abode in the body of France. The psychology of that government more closely reflects the psychology of the kaiser's Germany than does that of any other first class power. The full disclosure of this state of mind is being made at the London conference, but London is only one more phase of a consistent development since the armistice was declared in 1918. The diplomacy of France has, from that moment forward, from Clemenceau to Tardieu, been following a straight line leading to its own security in terms of military force. All the peace idealism of this post-armistice period has been used as so much velvet with which French diplomacy has sought to cover the mailed fist.

It is time to use plain language. The spirit of good will and the hope that things would turn out for the best in the long run have kept the organs of public opinion in the United States and England from frankly discussing the impression France has been making upon the rest of the world. But the attitude which her representatives are taking at the London conference makes the restraint of hope and patience no longer possible. It is no longer to the interest of world peace to keep silence. And it would be the most salutary thing that could happen to France herself if she could be made to feel the universal condemnation of her policy which world opinion up to this time has kept decently concealed.

Casting the eye backward to the Paris conference and the Versailles treaty, one recalls the blood and iron policy of Clemenceau, who successfully withstood the more pacific conceptions of war settlement advanced by Woodrow Wilson, eventually drawing Wilson himself into the scheme of a punitive peace, despite the solemn promises of the allies that the basis of settlement was to be the President's fourteen points, including the levying of no indemnities upon the defeated foe. Avoiding the term "indemnities," France succeeded in laying a preposterously huge claim for "reparations" upon Germany. She accepted the League of Nations' covenant under the most cynical protest only after wringing from President Wilson his consent to recommend to the senate a defensive military alliance between Great Britain, France and the United States. In order to establish in the treaty of Versailles a legal basis for the collection of the "reparations" indemnity, Clemenceau dictated an article in which Germany was made to confess the sole guilt of starting the war.

While the Versailles treaty was being formulated, France was already beginning to negotiate a series of mutual assistance treaties with the new government of Poland and other neighbors of Germany, and to create the Little Entente, by means of which French power ultimately drew a military ring around her vanquished foe. Reinforced by these alliances, France accepted her place in the League of Nations with a show of devotion unexcelled by any other nation. But most realistic observers know that her zeal for the league has all along been actuated by the assurance that, with her European alliances, she could control its policies, and by the ignoble hope that the league itself might be utilized on a grand scale to underwrite her security with universal military protection. The Geneva protocol of 1924 was chiefly of French origin and altogether inspired by French policy, though the designs of France were abetted by Great Britain and a number of American internationalists. The Geneva protocol was the most ambitious instrument ever devised for the concentration of military power in the hands of a political group. It reflected the French conviction that, if the League of Nations could by the terms of the protocol be thus transformed into a huge military machine, the control of the machine would

rest securely in the hands of France. The final repudiation of the scheme by Great Britain was a terrific blow to French ambitions.

Falling short of the loaf, French diplomacy then struck out to secure half a loaf. And it succeeded. The treaty of Locarno is in essence the Geneva protocol limited to a specific region. By it Great Britain was drawn into an agreement to defend France against a German attack and Germany against a French attack. It sounds quite impartial, but its impartiality is in word only. Everyone in England, and in Germany, too, knows that France is the only real beneficiary under such a pledge. Even if France should attack Germany it is inconceivable that England's interest would ever allow her to help Germany to defeat France and thus increase British insecurity in relation to Germany.

At the Washington conference in 1921, it was France who blocked the extension of naval limitation to all classes of ships and compelled adjournment with only battleships touched. And now France comes to London demanding the right to build a navy of 720,000 tons regardless of the extent to which Great Britain and the United States reduce their navies, and declaring that the only consideration upon which she will yield her demand is that she be given yet another security pact! What the terms of this new pact may be has not been made known at this writing, but sufficient is known to show that the mind of the French government is incapable, apparently, of thinking of world peace except under the category of preponderant military force. The discarded Geneva protocol furnishes the model upon which the maximum desire of France is patterned. She would now like to have all the nations signatory to the Kellogg pact agree to join in military measures against a so-called "aggressor." This, of course, is nothing but the Geneva protocol over again. Failing this, France would like a Mediterranean Locarno, directed, this time, against Italy, as the original Locarno was directed against Germany. Failing in this, she might be willing to accept a mutual assistance pact signed by the five signatories to whatever naval agreement comes out of London.

All these proposals are impossible, France is being told, due chiefly to the absolute unwillingness of the United States to participate in any one of them, but also to the growing understanding in British opinion that this method of using war as an instrument against war is not a method of peace at all. The education of Ramsay MacDonald in a sound philosophy of peace has gone far since he championed the Geneva protocol in 1924. In his radio address on Sunday, March 9, he declared that "bonds for war are not and cannot be a security for peace." The discussion of a political agreement to be attached to a naval agreement therefore seems to narrow down to two proposals: one is an agreement to consult in the event of a violation of the Kellogg pact; the other is an agreed upon "dec-

laration of good will and pacific intention" as between the signatories to the London naval treaty. Against neither of these proposals could there be any valid objection by the United States, but it is felt (erroneously, as we believe) in the American delegation at London that an agreement to consult would be defeated in our senate. Whether it would or not, there is no sign that France would be satisfied with it. She wants an agreement with "teeth" in it. And "teeth" is just another way of spelling "war."

The French psychology was revealed in her objection to the use of the Kellogg pact as the basis of the London conference. This objection was made in a diplomatic note responding to the British invitation to attend the conference. It had been agreed by President Hoover and Premier MacDonald that the whole question of naval armament should be confronted in the light of the fact that the nations had given up war. But France was unwilling to negotiate on this basis. She could not argue either her ambitious program of naval development or her alternative demand for military protection through another security pact, if she consented seriously to the terms of the Kellogg pact. Therefore the peace pact was gently laid on the shelf at the opening of the conference, and the negotiations have proceeded as if we were still living under the war system. The tragic consequences which have flowed from the surrender of Mr. Stimson and Mr. MacDonald to the French point of view in this absolutely fundamental matter are in plain evidence in every day's dispatches from London. But the full injury to the cause of peace will not appear until the conference is over. America's pacific public opinion will not easily forgive Mr. Stimson for this colossal blunder in strategy. And unless President Hoover soon shows that he has in reserve some method of correcting the mistake of the American delegation he will forfeit the confidence of American peace lovers which for the past year he has commanded in the highest degree.

The fact is that France, of all the nations signatory to the peace pact, has been the least sympathetic with it. Her government was practically forced by diplomatic strategy into the acceptance of it. It is a great myth that France was the author of it. It is true that the pact developed out of a certain circumstance which had its origin in France. But the correspondence between Mr. Kellogg and M. Briand in 1928, clearly reveals that the latter was being forced by the American secretary of state into a diplomatic hole from which he could be extricated only by the acceptance of the multilateral treaty. In saying this, there is no implied reflection upon the sincerity of M. Briand, whose personal devotion to peace is not in doubt. But the national mentality of which he is the spokesman has never been permeated with the new philosophy of international relationships of which the peace pact is the supreme expression. France has consistently sought to avoid taking the risks of peace. Whatever others might do, it has been her strategy to



secure for herself, at others' expense, the utmost possible guarantees of force.

This national mentality of France is, of course, the product of her long history of warfare, and supremely of the late war. But it is also the product of the amazing tenderness which has been bestowed upon France since 1918. Having been the chief scene of the great conflict and the chief sufferer in respect of the devastation of her cities and fields and mines and industries, it was natural that the sympathy of the allies would go out to her by showing paramount consideration for her reconstruction necessities. The desires of France have been treated with profound consideration in all her international associations since the armistice. The inevitable result is that France has developed a mentality which regards such consideration as her right. She has become the spoiled child of the nations. At every turn she has played this role with such success that France is today the most prosperous country in Europe, if not in the world. She has no unemployment. Her devastated regions are more than reconstructed. Her gold reserve in London and New York is such as to peril world finance if it should be withdrawn. Her internal debt has been reduced to one-fifth its original amount by the stabilizing of the franc at less than five cents. She is receiving a constant stream of reparations money from Germany. And "Uncle Shylock" has recently settled her debt to him on the basis of 51 cents on the dollar.

Yet M. Tardieu had the face to suggest to Mr. MacDonald that perhaps the reason why Great Britain wished to abolish battleships and submarines and limit cruisers was the cramped economic condition in which Britain now finds itself! The implication plainly being that France, having no such necessity, should be allowed to build as she pleases. M. Tardieu was talking to the premier of a nation which had forgiven France one-half of the debt incurred by huge borrowings during the war, and thousands of whose citizens had purchased French war bonds in vast sums and are now compelled to accept payment at one-fifth the original amount. If France is prosperous and able to snap her fingers at disarmament proposals, it is because she has been the beneficiary of a kind of international consideration which has no precedent in history. Much of this consideration is mixed with self-interest, it is admitted, but much of it is also due to the advantage which France has taken of the peculiar position in which she stands, both geographically and psychologically.

If France maintains her present attitude at the London conference, and prevents a real reduction in British naval strength, and thereby prevents a real reduction in the navies of the United States and Japan, and also thereby excites Italy to increase her building, there will be unspeakable bitterness in British, German and American hearts. For the taxpayers of these countries will see themselves compelled to

carry the burden of increased navies because France, *with their money*, insists upon building a huge navy to satisfy the imperial ambitions with which her prosperity, fostered by their tenderness, has inflamed her national mind.

## The Churchwoman

WITHOUT doubt, the work of women in the church needs to be reexamined and reorganized. By this we do not refer to the professional or official status of women in the church—whether they should be admitted to ordination as ministers or elected as office bearers of local congregations. That is a theme in itself. But a more urgent problem is that of the women laity, the rank and file feminine portion of our churches, which is said to embrace about 60 per cent of the churches' total membership. What can these churchwomen do? What can the church do for them? Is a woman's membership in the church now invested with the maximum of significance? Can the church's efficiency be increased by utilizing its feminine resources in ways not now recognized?

Questions like these are at last beginning to arise to the surface of the church's thought. We say "at last." It is a curious fact that in modern times the status and function of everybody else in the church except the church's women has been the subject of study, accompanied by much innovation in practical organization. From the birth of the Christian Endeavor society, the Epworth league and such organizations, the problem of young people has been much in the consciousness of the church. For a generation the training of children in the Sunday school has been one of our chief concerns, resulting in a new theory and a new practice of religious education. Efforts on many fronts have been made to discover for the men of the church some form of organization by which their masculine resources could be utilized more fully in the enterprises of religion. That these efforts have met with only indifferent success does not alter the fact that the church is aware of the problem and has bestowed some intelligence upon it.

But despite all such activity on behalf of men, of children and of youth, the status and service of women have been overlooked. Women have been taken for granted. Their relation to the church has never defined itself as a problem which required looking into. The traditional loyalty and labor of churchwomen have been left to those forms determined by tradition and habit, without any critical examination as to the adequacy of these forms to express the full possibilities of woman's church membership. Meanwhile, great changes have been taking place in the social structure and habits of our communities, in the church's own conception of its function in the social order, and in the social status and interests of women

themselves. Obviously, these changes should be reflected in a substantial revision of the relation of women to the church. But no such revision has taken place. Instead, we see churchwomen trying to express their devotion to organized religion in the outgrown forms of an earlier order, with the result that woman's membership in the church is steadily becoming less and less significant, dropping almost to the perfunctory level of her husband and brother.

Manifestly, this spells weakness for religion. It may be no exaggeration to say that the recovery of the religious power which the church today is seeking depends primarily upon the reinvestment of woman's relationship to the church with sufficient meaning to make it significant under modern conditions. Women have their own ways of working together, and it is a fallacy for the church to assume that no special attention need be given to women as such. Their membership in the church is not merely an individualistic affair, a bond between the church and each woman, one by one; it is a group affair, deriving much of its significance from the type of relationship in which each woman feels that she stands with the whole body of her sisters in the church. As society is organized, most women have certain little blocks of time which they can devote to voluntary activities on behalf of whatever interest appeals to them. In this respect their daily economy differs considerably from that of men. The church's problem is to utilize this social impulse of women and this margin of economic liberty so as to bring to its womanhood the inspirations of religion and to open a way by which women can as a group make their maximum contribution to the ends which organized religion is set to serve.

When we inquire what forms of organized activity are now set before our churchwomen the answer is twofold. There is the Ladies' Aid society, and the Woman's Missionary society. The names vary, but the respective functions are the same under all sorts of names. The Ladies' Aid has been in purpose and practice a grouping of the women of the local congregation for the practical business of helping the church to pay expenses. Women's skill and labor have been used in innumerable ways to make money to supplement the church's budget or its building fund, to purchase a new carpet or a new organ, or to pay off the debt. The classic devices of this method are the making of quilts and rag carpets, the serving of dinners and oyster suppers, the holding of rummage sales, bazaars and fairs, the promotion of lectures and entertainments. Incredibly large sums have been made available for church expenses by these means.

But the Ladies' Aid as a money-making organization has ceased to appeal to the mind of the modern churchwoman. About a generation ago there began to be a decided recoil against it. Certain churches in adopting a policy of resting their entire budget upon the personal gifts of their members actually found themselves the object of front page newspaper attention. It was a daring step to take. The question was

seriously discussed as to whether a church could make ends meet without the support of the Ladies' Aid. Since that time this method of financing the church with the help of the women's activities has been steadily passing into disuse, especially among Protestant churches, and especially in the larger communities, though it still survives in smaller places where the churches are so numerous and their membership so scant as to make an adequate support by personal gifts impossible.

In the Woman's Missionary society we have a type of local church organization which stands in apparent contrast to the Ladies' Aid. Here we find a group of women, generally a much smaller group than that of the Ladies' Aid, gathering once a month to study the work of Christian missions, chiefly foreign missions. This group follows a prescribed program prepared at denominational headquarters and dealing particularly with the work of the denomination's own missionaries. Occasionally an outside speaker is invited to address the group—the pastor, or someone who has traveled in foreign lands, or, if fortune favors the community with his presence, a returned missionary. Without doubt, the cultural and spiritual benefit accruing to the members of such a group is very great. The eyes of these churchwomen are lifted to wide horizons. The pettiness and parochialism of the average church, struggling as it does under our sectarian order to make ends meet, is transcended. A body of intelligence is thus created in the church which demands that the minister deal with the larger issues in his preaching and also inspires him to do so. For many a woman the missionary society has lifted her membership in the church above the level of mere perfunctoriness, and above the level of what might be called kitchen labor, to the plane of cultural and spiritual enrichment.

But the strength of this missionary bond is not so great as it used to be. With the partial arrest and the widespread confusion which has overtaken the missionary movement as a whole, women's interest in the local society has appreciably relaxed. This is partly due to recoil from the over-zealous pressure for money, originating at denominational headquarters. The subsidence of support has driven the central secretariat to extreme measures. Therefore the dollar sign seems to many women to stick out too persistently in the programs. There is considerable feeling that missionary culture is regarded as less an end in itself than as a means of getting money to keep the denominational enterprise going.

Whatever merit, or lack of merit, there may be in these reactions is beside our present mark. The indisputable fact is that, taking the missionary enterprise at its highest appraisal, discounting all such criticism, and ignoring the doubtful mood with which the missionary enterprise of our sectarian Christianity is being regarded, the Woman's Missionary society falls far short of being an adequate expression of woman's membership in the church. It marks a defi-

nite advance from the Ladies' Aid society type of expression. It is an advance, one might say (we recognize the danger of such a metaphor), from the kitchen to the parlor. But if there was a kind of sordidness in the Ladies' Aid there is a kind of aloofness in the missionary society. The most subtle danger which religion perpetually faces is that of being made use of as an escape from reality. The concept of Christian missions has not been able wholly to protect itself against such misuse by our perverse human nature. It is not right that the missionary ideal should have attained for itself the position of preeminent virtue in the thinking of the church. By doing so the missionary ideal has itself been subverted by purposes which are ecclesiastical and denominational rather than soundly spiritual. And thus powerful influences, wholly contrary to the spirit of Christianity, have been allowed to flow from Christendom to pagandom unrebuked and unregarded by the Christian church, and even fostered by it.

Clearly, the place for an adequate organization of churchwomen is not in the kitchen, nor yet in the obsolete parlor, but in the spacious living room of our social household. Churchwomen are now called upon consciously to set themselves to the task of investing their church membership with all the significance which the modern church is beginning to take to itself. By this, of course, is meant the whole round of social responsibilities in the discharge of which religion meets its most decisive test. The responsibility of the church for bringing the influence of Christ's gospel to bear successfully upon the social order will never be discharged so long as churchwomen—we are not discussing men's part of the responsibility now—so long as churchwomen are either ignorant of the social gospel, or unorganized on its behalf, or confine the expression of their social impulses and intelligence to women's clubs outside the church. Powerful and helpful as women's clubs are, the salvation of the social order is not in them. Unless the church of Christ saves the world, it cannot be saved. And unless the womanhood of the church can be given a mode of self-expression within the church, by which its peculiar gifts may function under religious sanctions on behalf of a social order worthy to be called Christian, the church itself cannot save the world.

Happily, some beginnings of a restudy and reorganization of woman's responsibilities in the church are in evidence. We would not embarrass the new movement looking toward the forming of a National Council of Federated Church Women by associating it in any way with the foregoing analysis. But after listening to Mrs. John Ferguson and Mrs. Josephine M. Stearns, the two leaders who are carrying the proposal of such an organization to churchwomen in all parts of the country, the impression carried away is that their thesis, however unlike our own their approach may be, comes out at the same place. They are seeking to gather all churchwomen's organizations into a nation-wide federation in order to bring

to bear upon public affairs the full influence of the womanhood of the Christian church. That is precisely what this editorial is driving at. Their procedure seems to move from the top down, while the foregoing argument moves from the bottom up. But perhaps the federation of such organizations of churchwomen as now exist is the most direct and the shortest way to transform and enrich them. If the National Council of Federated Church Women voices the conviction of its local organizations on, for example, the issue of world peace, it is inevitable that the question of world peace will soon or late become a subject of study and action by every local group for which the central body speaks. Likewise with law enforcement. Likewise with hours of labor for women. Likewise with child labor. Likewise with race relations. Likewise with every issue which arises upon which the mind of Christ throws a clear light.

The church has unguardedly allowed the social intelligence of its womanhood to be drained off into extra-church organizations. It is high time that Christian women bring their treasures of social experience and insight back into the church, that the church may add to their labors for human welfare the potency and grace which Christ gives to every act done in his name.

## VERSE

### *Golgotha's Cross*

WHAT is the cross on Golgotha to me—  
But the brave young Jesus murdered there?  
Roman justice debased?  
Israel's Messiah lost?

The tender lips agonized?  
The active mind bewildered?  
The feet, that walked fair Galilee,  
Pierced by nails?

I have tried to speak  
The words those lips revealed.  
I have tried to think as he thought.  
I have taught my feet to walk  
Humbly as he walked.

*And God prepared me a cross.*

The arms reach out to gather in  
The cripples, the blind, the weak.  
The arms reach out to feed them,  
To give them to drink.  
In these hands the nails are driven.

But the cross points upward.  
The arms fold me.  
The cross lifts me.  
Golgotha's cross is the road to heaven.

RAYMOND KRESENSKY.

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# Church Disarmament Conference Makes Slow Progress

By Stanley I. Stuber

*Lambeth Palace, London, March 8, 1940.*

OUR Dornier 200 passenger flying-boat, with its six Pratt and Whitney hornet 500 horsepower motors, was averaging 180 miles an hour and we had good hopes of arriving in London in time to attend the morning session of the International Denominational Disarmament conference the next day. But a radio message from Seadome Lindberg (which is No. 3 Atlantic, 800 miles from London) was received asking our ship to stop and take on Joseph Fort Newton, who was convalescing there, having suffered a severe attack of air-sickness. Dr. Newton appeared to be in good health as he stepped aboard and later commented upon the splendid accommodations of the rest-hospital at the seadome.

In a personal interview Dr. Newton confessed that the conference thus far had been a great disappointment to millions of Christians throughout the world. Instead of basing the negotiations upon the Christian Unity pact, which was accepted by all the principal denominations in 1935, the delegates were discussing points of dogma and hinting that even another period of denominational strife might occur. Therefore rather than actually reducing their creedal armaments the delegates had insisted on retaining as many creedal points as they thought their respective denominations could justly claim. Their attitude is not that of taking the risks involved in advancing upon the basis of the Christian Unity pact to actual reduction, but that of demanding security founded upon a fixed parity of creedal armaments.

## *Dr. Newton Criticises*

How contrary this is to the real spirit of Christianity was well expressed by Dr. Newton. He said, "An obsolete sectarianism no longer expresses the real religion of our time, which, so far as it reveals itself, is more a practical mysticism than a system of dogma. There is not a sect whose original reason for being is valid today, or whose central insistence has any relation to the actual issues of our time." Dr. Newton, however, was not discouraged. He revealed a new hope in his answer to my final question, "What is the next step in religion?" His reply was, "We have tried dogma, and it involves us in endless debate, and in bigotries unbelievable. The time is at hand when we must advance from philosophy to fellowship, *from faith to love*; because religion is love, as God is love, and faith attains reality only in love." As I was leaving he added, "Our business is not to do something *for* the church, but to do something *with* it."

After the eloquent and most encouraging speeches at the opening session (which we noted in our previ-

ous correspondence) the delegates began to face the actual facts before the conference. Two weeks of private conversations were required before any formal statements were made. Dean Inge, in a worldwide television program, pointed out the significance of such an assembly and made a strong plea for mysticism. Among other things he said:

The reduction of creedal armaments will not only relieve the world from the nightmare of another and still more devastating period of denominational competition, but it will release for useful service the numbers now in preparation for purely denominational activities, and it will release the sums spent annually on overlapping purposes, especially in missionary work, for a more Christian industrial development and a higher individual and social life.

The Baptist-Disciple head delegate, Dr. Edgar DeWitt Jones, made the first public statement. He carefully outlined the Baptist-Disciple position: complete separation of church and state, independence of each local church, regeneration of the believer-member, "soul liberty," and the New Testament as the only rule of faith and polity. But Dr. John Snape informed the press that the Baptist-Disciples insist that the New Testament teaches the virgin birth, the actual supernatural miracles of Jesus, immersion-baptism, the physical second coming of Jesus, his absolute divinity, the infallibility of the scriptures, and the physical resurrection, heaven and hell. When asked to explain the clause in the Christian Unity pact "that no Christians shall be denied membership in any of our churches," Dr. Austen K. de Blois said:

To the proposal that no Christian shall be denied membership in any church we can by no means consent. On the contrary, we must insist that any church has the right to decide for itself who may hold membership in it, who shall be permitted to participate with it in the observance of the Lord's supper, and who may exercise the functions of the ministry as its representative.

On the whole the Baptist-Disciples stated their views with clarity, yet they were more than disheartening to those who wished to see such creedal positions reduced.

## *Bishop Manning*

The American-Anglican church's chief delegate, the Right Rev. Bishop Manning, reassured the conference that he was in favor of a limitation of creedal armaments, especially since the cost of long disarmament conferences was reducing the wealth of his church. (This is interpreted to mean that he desires this conference to be brief and to end all such assemblies forever.) However, he said that his church was still satisfied with the Thirty-nine articles and the revised (American) prayer book; in fact, he be-

lieved these to be the last word on doctrine. He even declared that ultimate church unity could be realized only when all of the denominations accept the Book of Common Prayer as their working basis. There was also a statement, such as the Baptist-Disciples had made, that every denomination should have the right to say who shall be their members, who shall serve and partake of the Lord's supper and who are really ordained ministers. The bishop laid special stress upon the acceptance of the belief in the divinity of Jesus.

The Lutherans accused the Baptist-Disciples and the American-Anglicans of having a secret agreement, but "Dick" Sheppard denied it. (However, it is true that Harry Emerson Fosdick and Principal L. P. Jacks have adopted a secret pact of their own—that of reducing the trout tonnage in the streams of Normandy.) When it came to their statement the Lutherans insisted that they would reduce no lower than the Augsburg confession. Here they would stand; God helping them!

The Congregational-Christians were willing to abolish infant baptism for, as they stated, "Its validity is a very questionable matter in view of the infant's size and state of mental development. At best we can only accept it as a service of dedication. We have never appreciated the use of water and the baptismal ritual at such a service. It is our desire that the name, form and superstition of infant baptism be abolished forever."

### *Infant Baptism*

Infant baptism became an issue for a brief period and there were many signs that it would be abolished, but when some of the delegates mentioned "original sin," "salvation" and the decrease in church membership which was sure to result, everything became quiet on the western front. But in the east the Lutherans insisted that the Baptist-Disciple's principle of immersion was just as inconsistent, so far as vital Christianity is concerned, as infant baptism. (Shades of the 16th century Anabaptists!) Finally a compromise measure was decided upon: that true baptism is purely spiritual, an inward attitude which washes away the blindness of the soul and then places it in harmony with God; that an infant is incapable of having any attitude and is therefore not to be baptized, but dedicated to the Lord without the use of water or the baptismal ritual; and that outward, that is, physical, baptism of the believing adult may be optional—if it is performed the mode of baptizing may also be optional.

Dr. William E. Barton, in speaking to the correspondents about this agreement (who called it a compromise?) concerning baptism, said, "I want to say about this: I regard that single incident as worth the visit of the American delegation here to London. That marks a step forward in a matter that in times past churches and denominations have fought and separated over."

The Presbyterian-Reformed statement read in part:

Christianity must be a way of life rather than an acrimonious atmosphere which turns religion into a rehearsal and personal faith into a testimonial. . . . Protestantism cannot endure much longer in a divided form. It is not enough to talk about keeping the unity of the spirit in the bonds of peace: we must exemplify it in visible form.

They acknowledged the scriptures to be their supreme rule of faith and life. Yet they insisted that the Westminster confession be the final basis of their reductions. The paragraph dealing with this matter reads:

The Presbyterian-Reformed church holds as its subordinate standard the Westminster confession of faith, recognizing liberty of opinion on such points of doctrine as do not enter into the substance of the faith, and claiming the right, in dependence on the promised guidance of the Holy Spirit, to formulate, interpret or modify its subordinate standards: always in agreement with the word of God and the fundamental doctrines of the Christian faith contained in the said confession—of which agreement the church itself shall be the sole judge. With these considerations in mind, we do not feel justified, at the present time, in reducing our armaments any lower than that allowed us by the above stated confession.

The matter of the Lord's supper was laid on the table while the issue of the historic episcopate was discussed. The Baptist-Disciples asked the American-Anglicans to compromise on the historic episcopate as they had done in regard to immersion-baptism. The American-Anglicans refused to do this, for, as they pointed out, they cannot temporize in this way with their dogma, since if it is at all waived it is lost forever. Their apologetic, as reported in *The Christian Century*, is based upon five points:

First, that it is of special divine origin. Second, that only in the administration of the sacraments by a priest ordained within the succession can grace validly and really be conferred. Third, that the historic episcopate invests the church with an unique sacramental character. Fourth, that it preserves historical continuity. Fifth, that it has unique and exclusive power to ordain priests.

All of the other denominations declared that this old apologetic for the episcopacy is both obsolete and sterile. The five claims stated above have been torn apart and exposed by the delegates. Every one of them proves to be groundless when the light of historical truth is flashed upon them. Yet as the debate continued, foggy weather set in. The logs of the denominational ships had been confused by the impressive clergy-mates. The captains were on the bridge. The only question was, "Just where are we?" Then Canon Streeter, who was sailing in his yacht *Research*, blew four short warning signals which brought a feeling of awe over the whole assembly, and in the quiet—it seemed to be a miracle!—the peals from a number of bell-buoys in the harbor of "The Primitive Church" were heard very clearly. After a brief moment Canon Streeter said softly, "Do you not hear more than *one* bell?" That was all.

Nevertheless the Right Rev. Bishop Manning in-

sisted that his church has special rights and Bishop Charles Gore said, "I can find nothing of what Canon Streeter has so profoundly demonstrated in the Thirty-nine articles. Unless I can be convinced that these articles, especially articles XV to XVIII, do not demand the validity of the historic episcopate I am not willing even to read Canon Streeter's book."

Dr. Karl Rieland, himself an American-Anglican, questions even the genuine pragmatic value of the episcopacy as the best system for a 20th century religious organization. Thus their only and their best modern apologetic is taken away; at least for those who have eyes to see. Dr. W. Russell Bowie, commenting upon Bishop Manning's position, said:

Did Jesus Christ ever set up a definite and exclusive ecclesiastical machinery, and ordain that Christian life and Christian loyalty could come forth only through its wheels? I do not believe that he did. The truth is that on some of the things on which we have most rigidly insisted it is entirely possible that we may be mistaken. Some of our assumptions of superiority have debatable warrant in scripture as well as an indubitably bad effect on Christian fellowship now.

Your correspondent heard yesterday that Mr. Edsel Ford, having little faith in such a conference, and seeing what he thinks to be a blind alley ahead if it continues to pursue its present methods, has agreed to construct a series of interdenominational theological schools with beautiful buildings and huge endowments, provided that the denominations agree to let him scrap the present system of theological training. Also John D. Rockefeller, jr., not to be outdone, has suggested that the Baptist-Disciples buy all of the American-Anglican seminaries in order that the doctrine of the historic episcopate may be gradually eliminated, so that by 1950 the graduates from the classes of '40 to '50 will be ready to meet again in conference, caring nothing for the infallibility of the episcopate. But the question is, Will the American-Anglicans sell their seminaries?

The United Church of Canada has thus far made no statement except to declare itself ready to compromise on any point which will tend to bring a more united Protestantism. But the United Church of Methodism made it known that they would demand a 100 per cent parity with the Presbyterian-Reformed church—no more and no less.

### *The Deadlock*

Due to trouble which developed at home day before yesterday, the Right Rev. Bishop Manning decided to take the first seaplane back to the United States. When he arrived in America he went directly to the cathedral of St. John the Divine, even before going to his home. He said to the dean, "I am prepared to remain at the chamber all night in order to settle this trouble." But the bishop was unable to keep his pledge, for he was taken with a severe attack of grip which later developed into laryngitis. His private physician has advised him to go at once

to the Clifton Springs sanitarium for a complete rest, and warns him that if he attempts to go back to London he will surely suffer a complete physical, mental and spiritual breakdown. So the conference is marking time and no further progress can be made until a substitute for the bishop arrives in London.

Dr. Barton suggested a week's recess and it was accepted before the motion was made. It is now rumored that the bishop intends to send Dean Milo Hudson Gates as his representative. If the dean comes to London there is some hope of breaking the present deadlock by a compromise position. It would seem, in a very true sense, that Macaulay's famous paradox about European politics causing Indians to scalp each other on the banks of the Mississippi has been completely reversed. This time it would seem that the ecclesiastical scalplings on the banks of the Hudson are shaping denominational counsels on the shore of the Thames.

Despite all the kaleidoscopic clergymen being banded around London, there is small room for doubt that the London interdenominational disarmament conference is going to make a treaty.

A reporter of the New York Times cleverly sums up the present situation in the following words:

The conference was called to treat the disease of bloated ecclesiastical armaments. The patient has been examined at every angle and by every school of practitioner. Denominational requirements have been exposed, as one commentator put it, in all their nakedness. All the doctors and surgeons have made their diagnoses. None of them can afford to let their common patient die for lack of agreement among themselves. The eyes of the whole world are upon them (as a result of television), and their future reputation depends upon the success they obtain by whatever method of treatment they follow.

There are some impatient observers calling for a surgical operation, but who is to apply the knife? Careful treatment is as yet all that is requisite, for the patient's organism is sound, and with good nursing and a rest from competition and the prayers of peace lovers in all the denominations there is no reason to despair of his ultimate recovery. Universal ecclesiastical disarmament may be an impossible dream, but limitation and even reduction of creedal armaments fortunately remain within the range of interdenominational achievement.

Just what form the developments will take, I will not venture to prophesy. At present I can only say, "Keep your eyes on W. Russell Bowie. He is about to propose a plan which will culminate in 1950; a plan built around an unrealized hope of Archbishop Cranmer, which he himself suggested in 1548; a plan which will give Protestantism the prospect of a mighty adventure."

*This is the second dispatch our correspondent has sent from the denominational disarmament conference which he envisages as taking place in 1940. His first article is contained in the issue of February 19. After the conference adjourns, we hope for a final story summing up its accomplishments.*—THE EDITORS.



# The Friends' Theory of Worship

By W. W. Comfort

THE QUAKERS, or Society of Friends as they prefer to be called, number something over 100,000 members in this country, about 20,000 in the British isles, and have a scattering membership in other parts of the British empire and on the continent. It is evident that after nearly three centuries of existence the society cannot be charged with vigorous propaganda. Yet, the influence of this small religious denomination has been out of all proportion to its size. Instead of seeking proselytes, the society has maintained an energetic propaganda in favor of certain historic moral and humanitarian causes. Undaunted by imprisonments and social obloquy, it long ago brought about the sanction of an affirmation as a substitute for an oath in the courts and offices of the English-speaking world, thereby abolishing one of the most grievous disabilities which afflicted its members as responsible citizens. The society's part in promoting the political equality of the sexes, prison reform, the abolition of slavery, the responsible care of the Indians, the education of the Negro, the improved care of the insane, in working for temperance and peace, and in mitigating the horrors of modern warfare, are matters of general knowledge. The society's interest in these causes is due to the close relation felt to exist between profession and practice, between faith and works. British and American Friends have joined hands in expressing in practical works their humanitarian sympathy with all men everywhere.

## *Worship in Spirit*

More important than these humanitarian "concerns" to the Friends themselves, because it is the source from which their motives spring, is their conception of worship. Here their theory is so different from that of other Christian denominations that few outsiders have made any attempt to understand it or practice it. Indeed, it should be stated at the outset, many Quaker communities have for local reasons in America drifted away during the past half century from the simplicity of the old meeting for worship and have approached closely to the methods of churches employing a pastoral system and a fixed form of worship. It is not necessary here to account for this transformation which so many meetings have felt constrained to adopt. It is permissible to speak of the Friends' meeting for worship in its nearer approach to the ideal of the society, and as it may still be found in England, in Philadelphia and among many other groups which have clung to the ancient practice so precious to the father. For if the Friends have any spiritual inheritance which is of significance to other seeking Christians today, it is precisely their conception of how God may be worshiped in spirit and in truth with the least possible intrusion of the human agent or of other distracting elements.

The Society of Friends has quite a complicated system of superior and dependent bodies for purposes of church government, corresponding roughly to the dioceses and parishes of other denominations. Each group recognizes the special gifts of some of its members by appointment as overseers, elders and ministers, the last mentioned having shown, in the judgment of the meeting, an acceptable gift in the ministry. All these appointments are made in the most democratic manner, "in open meeting," after careful and prayerful consideration. Needless to say, no spiritual gifts such as those just mentioned are compensated for by any salary. The annual financial requirements of each meeting are met by contributions from the members, the amount of which is suggested by an impartial committee appointed by the meeting.

## *Lack of Distractions*

It must be understood, then, that a Friends' meeting consists of a certain number of families, often indistinguishable as members of their communities, who have inherited a certain democratic form of church government, an extremely simple theology, a generous solicitude for those who need help and sympathy, a concern to cherish simplicity, modesty and economy, and withal to live well within their means. Often without outward marks to distinguish them, the Friends have adhered everywhere to certain standards of life and ethics which have tended to make them avoid extremes: they are as rarely to be found in the highest places of worldly consideration as they are to be found in poorhouses and penitentiaries. Their occasional elevation to positions of responsibility in the state, as in the case of a John Bright or a Herbert Hoover, seems to prove, however, that the rarity of such an event is rather the result of an habitual abstinence from political activity than of any inherent incapacity for service to the state.

After having mentioned the Quaker concern for humanitarian causes with which the world is most familiar, and after having suggested that this concern springs from the very depths of their spiritual life, let us see how this life is sustained by their theory of public worship. It may be that in these days, when many Christians feel a lack of reality in more formal worship, help may come from a knowledge of the Quaker experiment in seeking the Divine. At its worst, a Friends' meeting will not offend anyone by an intrusion of distractions; at its best, it may offer, in the silence, that very real sense of God's presence for which so many Christians are seeking today.

For it is in silence that the congregation gathers and sits in expectation of an experience to satisfy the soul. If the silence is accompanied by weariness of mind or by distracted thoughts upon secular matters, the silence is spiritually dead; but if the silence is that

of thirsty souls supported by concentrated and intelligent thought upon spiritual matters, then the silence is a *living* silence, from which will flow exhortation or supplication to the help or comfort of the hearers. The ministry which springs from such a silence is rarely doctrinal, dogmatic or controversial. It is exercised not for the personal satisfaction of the speaker, but is addressed under spiritual guidance to the help of the congregation.

The message may or may not be the result of previous meditation, but its delivery should be the result of present spiritual leading. Sermons are usually brief, and as many as half a dozen messages may be uttered within the hour with appropriate silent intervals for thought between them. They may be expository, narrative of a personal experience, or prompted by a feeling of praise and thanksgiving. Reading from the Bible in meeting is not usually practiced, though there is no objection to it. Consequently, Friends have emphasized Bible reading in the home and are probably more conversant with the language of the King James version, which they freely quote in their ministry, than are some of their fellow Christians. This knowledge serves them in good stead and often gives a quiet dignity to their utterances which might otherwise be lacking in extemporaneous exercise.

#### *Opening and Closing Worship*

Friends' meeting-houses are severely plain. There is nothing to distract the eye or the ear: no decorations, no flowers, no music, no collection. The meeting begins for each worshiper when he takes his place, and when all are seated and silence has ensued, the meeting is said to be "gathered." In the slightly raised galleries facing the congregation sit a few men and women whose office in the meeting carries with it this responsibility. The Friend who sits at the head of the meeting waits until he feels that the spiritual exercise of the hour has been completed, when he quietly shakes the hand of the one next to him and thus closes the session.

That meeting is most perfect when one central thought, variously developed and enlarged upon, seems to have seized upon the minds of all and lifted them up into a higher sphere of communion. Friends believe in "a continuing revelation" and believe that there is as good hope that God will speak here and now to the hearts of his waiting children as he did to those of old time. The contagious harmony of spiritual thought in such a congregation is a very real experience which is frequently noted. It is common to hear someone say after meeting that "when such an one arose to speak he quoted the very verse which had been occupying my attention." No one who is familiar with this phenomenon will explain it as the result of chance or as a miracle. It is a sound psychological truth. There is a spiritual unity produced in silent worship which is a familiar experience to any Friend and which constitutes one of his dear-

est possessions. From a living silence, from a fertile meditation, then, there grows this spiritual communion which is the finest flower of Quakerism and which is full of help and inspiration to those who have experienced it.

#### *Not for the Masses*

It is necessary to refer to the probable necessity of training in this highly spiritualized form of worship. It is evident that we are dealing with a cooperative form of spiritual exercise. When unhappily there is a conscious waiting for human leading and the spoken word, when the individual is not exerting himself or is waiting to be ministered to by mere man, the result is not as it should be. The attitude, common and natural in many church services, of being led by an individual trained and appointed to promote worship is the very opposite of the ideal attitude in a Friends' meeting. Here the individual must deliver over his thoughts to the guidance of the Holy Spirit only, and this is an exercise of the mind in which many Christians have had little practice, and for which some would have no inclination. This lack of experience in concentration and of capacity for fruitful meditation explains why the masses have not, since the early days of the society, been reached by the Quaker practice of worship. It is unfortunately true that this power of concentration which is required in order to attain the highest degree of spiritual power in a Quaker meeting, constitutes a real barrier in the way of those who desire some definite artistic, dogmatic or ritualistic elements to fix their attention.

What some feel to be a serious lack in the Quaker theory of worship constitutes, however, its strongest appeal to many men and women of intelligence who have kept a place for spiritual exercise in their program of life, and who crave the opportunity for silent meditation upon the deep things of eternal importance in a world which well nigh sweeps us away with its inrush of the physical, the trivial and the temporal. Such people are accustomed to think deeply and with concentration upon whatever occupies their attention. It is to such that the Quaker experiment in silent worship may well appeal.

#### *A Return to Primitive Christianity*

There is something about this unaffected worship reminiscent of the primitive church. The simplicity in their meetings, which the present day Friends have inherited from their 17th century ancestors, is but one more of the numerous Protestant attempts to regain reality in the midst of formalism and ceremony. Friends are no longer opposed to music, or to the appeal of beauty in the other arts. They know that these arts are the handmaids of true worship in the case of most other communions. But for themselves they have desired throughout their history to allow no human agency or prepared program to come between them and the word of God, should it be vouchsafed to his waiting people.

In our day a silent opportunity for spiritual meditation is one of the rarest privileges of busy people. The churches which leave their doors open throughout the week serve as a welcome retreat for many in our noisy and distracting cities. The meetings of the Friends offer in like fashion an opportunity for retreat, but in this case an opportunity also for united worship with one's fellows, hence a more social and perhaps more fruitful experience.

Their extreme simplicity of public worship, together with their very slight emphasis upon theology, and their belief in the practical application of Christ's teachings to the social, business and political problems of the modern world, have brought the Friends suddenly and unexpectedly into favor with many thoughtful and intelligent Christians. No individual with a desire to feed his spiritual nature in the company of his fellows could well educate himself beyond the fold of the Society of Friends: he would simply bring to the collective spirit of the meeting for worship a richer and deeper knowledge of human experience; there would always remain for him a place of increasing service in a society which values and uses the tal-

ents of the educated layman. The more highly intelligent a group of worshipers may be, according to the Quaker theory, the better the meeting should be. Where everyone is a potential minister the average of education must be high.

It is by no means certain that the Quakers can rise to the opportunity which the society has today to minister to an increasing number of seeking Christians. They have lived on in comparative obscurity for so long that their talents for constructive leadership in spiritual matters are somewhat dulled. Not all those who should have done so have shared in the common responsibility for a living and effective ministry. But their welcome to other inquiring Christians, if less vocal than might be, is none the less warm and heartfelt. If they do not seek proselytes, they welcome all to share in the spiritual exercise of their meetings. They desire to furnish a democratic fellowship for those who seek them out, and to add to the concert of the Christian world their testimony in favor of a silent waiting upon the "voice within" which they believe still speaks directly to those who worship in spirit and in truth.

## Denominationalism's Debt to Grandma

By John R. Scotford

IN SEMINARY days somebody conferred upon my friend the title of "Doc," and he still answers when that monosyllable is discharged in his direction. He is now the pastor of a community church of some thirteen hundred members, all but a handful of whom he has enlisted himself. Once when we were discussing the world in general I raised the question, "What is the most effective practical argument for denominationalism?"

"Family tradition," was his reply. "Many young people fear that it would hurt the feelings of their parents if they departed from the ancestral denomination. Especially when there is money to be inherited they are careful to walk in the religious footsteps of their fathers. The real strength of denominationalism lies in the associations which have persisted out of the past. It is essentially a religious hangover from other days."

I wondered if this be true.

### *Immersion in Texas*

Some years ago I was pastor of a Congregational church in Texas, where Baptists are indigenous "from the Red river to the Gulf." On the principle of following the customs of the Romans I mastered the art of baptizing by means of immersion. When the women of Baptist traditions found that I was perfectly willing to follow their custom in the matter they swung around and accepted mine, and were bap-

tized by sprinkling. The men were more steadfast. Personally, not one of them had any convictions in the matter, but out of respect to their mothers they asked to be baptized by immersion. "Mothers' Day" would really have been the most appropriate occasion for observing this rite.

But even in the north it is the older folk to whom denominationalism means the most. Grandma was a staunch supporter of both the late lamented Youths Companion and her denominational paper. Gossip has it that a certain historic religious journal loses seven subscribers a week by death. Several circulation managers have given up the vain attempt to keep ahead of the undertaker. But if this paper could only make some arrangement by which its weekly issues could be delivered in heaven the circulation would take an enormous jump. It is the older folk who like to take their reading matter with a denominational label.

Even the most liberal of us are somewhat loath to depart from the denominational traditions of our forbears. The ghosts of our Puritan ancestors might trouble us if we joined some new-fangled church.

### *Integral Religion*

But Grandma's denominationalism is not to be laughed at. It was not a mere label stuck on from the outside, but an integral part of her religion. She took her Bible seriously, and she found in its pages



the justification for the particular form of polity which she espoused. If she were a Disciple, she knew a good deal about the "New Testament church." Baptists in those days had deep-seated convictions both about Greek verbs and the depth of the Jordan river. Presbyterians knew that there were presbyters in the New Testament, and Episcopalians had heard about the requirement that bishops should be the husband of one wife. One's denominational affiliation was not a matter of geographical convenience, but of conviction.

The denominational system matched the other features of Grandma's life. She lived in a small town, attended a one-room school, and bought her supplies in little stores that competed with each other. She felt at home in a small, competitive church. Prejudices were rampant. If she lived in the north she believed that democrats wore horns, while if her abode were the south all republicans were regarded as suspicious characters. From the point of view of a staunch Congregationalist the Methodists were a wild and delirious lot, while the followers of John Wesley were certain that the sons of John Robinson had parked their religion in the ice-box and then lost the key! In those days the denominations had no monopoly of divisions. They flourished in business, politics, and everywhere else. A frontier community supported a surprising number of animosities.

To grandma's way of thinking the denomination tended to make heaven a bit more homelike. She had not been trained to cherish large thoughts in a large

way. Her notion of paradise was not a great apartment house where Jews and Gentiles, Calvinists and Arminians could all live together. She wanted to go to a distinctly Lutheran or Baptist sort of a Zion. The denomination helped her by making the church small enough to be comfortable. It brought certain phases of religion within the grasp of the common mind.

We should honor the faith of our grandparents. They believed, and to their beliefs they dedicated both their substance and their lives. They did not dabble in religion as do many of us; they surrendered themselves to the Christian faith with a glad abandon. In certain moods we envy them for both their convictions and their zeal.

But outside of the church we do not follow the fashions of Grandma's day. Our clothes have shrunk; our pleasures have multiplied. The chain store has taken the place of the corner grocery, while the five and tens and the ubiquitous offspring of the Chicago mail-order houses have the small merchant on the run. Grandma would learn many new tricks were she with us now. Why should the church alone allow its life to run through inherited channels? Because our fathers had faith they created the denominations as a response to the conditions of their day. But if our faith were as robust as was theirs we would follow our convictions and achieve a more inclusive organization of the Christian church. If Grandma were young again, she might surprise us by uniting with a community church.

## B O O K S

### Poets of Peace

THE RED HARVEST: THE POETS' CRY FOR PEACE. Edited by Vincent Godfrey Burns. The Macmillan Company, \$3.75.

IT IS often said that war lends itself to poetry better than does peace; that it has a quality of romance and adventure which stimulates the imagination of the poet as it feeds the soul-hunger of adventurous and romantic youth. But does it? There are, to be sure, some grand old epics and ballads of ancient wars, written when humanity was wholehearted about it, morally naked and unashamed, untroubled by a doubt or scruple as to the justification of collective homicide. But it is not alone in regard to the traditional dogmas of religion that this is an age of doubt. Into the minds of most men has crept the corroding suspicion that war is not the lovely and glorious thing that they were brought up to believe, and the trumpet-and-drum bard feels constrained first to justify war before he can sing its glories; the result of which is that his singing is throaty and his rhetorical pinwheels fizzle damply. Recall what we got in the way of war poetry from 1914 to 1918. By a stroke of editorial genius the compiler of this volume of peace poetry prefaces his collection with a few choice gems from among the hymns of hate that passed current as patriotic poetry on both sides of all fronts during the late unpleasantness. A deadlier lot of drivel it would be difficult to assemble.

The fact is that war, like alcohol, does not so much stimulate artistic creativity as deaden the critical faculties and pervert the standards of judgment so that poor stuff passes for good. War poetry read when the madness has passed rates no higher than the banalities of alcoholic wit when viewed in the cold clear light of the morning after. Saddest of all is the blasphemous stuff that did duty as religiously patriotic poetry during the war. Thank God, the only one of that sort that I wrote was not accepted! It must have been too mild. It could not have been that it was too bad as poetry. Probably it was bad, but nothing was too bad if only it was fierce enough.

No, peace is better material for poetry than war today. Mr. Burns has collected something over four hundred poems, by about 240 English and American poets, telling the truth about war and peace as the poets see it. Many of these poets were active combatants who learned what they know in the laboratory of the trenches and the field hospital. Few of them waste their time in constructing pale, gray, dove-colored lyrics. The shriek of shells and the thunder of the guns furnish the counterpoint for their music, and the color of blood is over it. Here are spokesmen for peace whom no one will dare to call "coward" or "slacker"—no one, that is, except the cartoonist of a jingo daily prostituting his skill in a disreputable and highly paid effort to restore the tarnished reputation of Mars.

This is a ghastly book to read. One should not take too

much of it at once. But how can one think truly about war and not face the ghastly reality? "The Red Harvest" should be on the desk of every delegate at the London conference, along with "All Our Yesterdays," and "Schlump," and "All Quiet on the Western Front." If every session were opened with a "scripture reading" from it, it might help the delegates to remember that when they speak of cruisers and guns they are really talking about the lives and the death of men. And in particular, I would suggest that every delegate be required to memorize the ballad of the noble Lord von Donnerblitz and the Graf von Schlagenstein, entitled "The Path of Safety," hereto appended.

WINFRED ERNEST GARRISON.

#### THE PATH OF SAFETY

Two jolly German barons lived in castles by the Rhine—  
The noble Lord von Donnerblitz, the Graf von Schlagenstein.  
Though truculent and haughty, they had been at peace for  
years,

For each was rather chary of the other's fifty spears,

Till the steward of von Donnerblitz observed to him one day,  
"Through worry over Schlagenstein your hair is turning gray;  
With this absurd equality of force one never knows  
But what some little incident may see us changing blows.

"A learned man once told me, and I feel that he was right,  
'To the teeth you must be armed if you are anxious not to fight;  
If you feel no taste for quarrels where the parties stab and hack  
You must be so strong that nobody can possibly attack.'

"If another fifty lances you permit me to engage  
You will never need to worry over neighbors in a rage,  
In the peace of perfect safety we may cultivate the vine,  
And you need not care a pfennig for the Graf von Schlagenstein."

"Well said," exclaimed his master, "What a head the man  
has got!

Go forth, my faithful henchman, and enlist them on the spot."  
But this little conversation, by a traitor overheard,  
Next morning was repeated to his rival, every word.

"Potztousend!" quoth the latter, "What the rascal says is true,  
If you'd keep the peace with one, you must be strong enough  
for two.

So to put an end to panics, to suspicions, doubts and fears,  
We'll increase at once our forces by a hundred lusty spears."

On this, of course, his neighbor found a similar increase  
Had imposed itself upon him—in the interests of peace;  
So he hired some English archers at a most enormous salary  
And re-fortified his castle with a machicoulis gallery.

Today each pays the wages of a thousand men-at-arms,  
Yet neither knows a respite from suspicions and alarms;  
And still two bankrupt barons are recruiting by the Rhine—  
The noble Lord von Donnerblitz, the Graf von Schlagenstein.

#### Books in Brief

THE BIOGRAPHY OF THE LATE MARSHAL FOCH. By Major General Sir George Aston. The Macmillan Company, \$5.00.

If anyone, fed up on modern realistic lives that make the great seem less great, thinks he would like one of the old romantic sort, that were a cross between campaign biographies and funeral eulogies, let him try this. Marshal Foch's position on a pedestal is never consciously endangered. His Catholic faith is stressed early and often, and the narrative of his boyhood is interrupted with incidents illustrative of his religious faith during the war. Just when the future marshal went

to the first of the three Jesuit schools that he attended, the author does not know—"he was 14 or 15 years old"—but he is able to report the boy's high opinion of "the devotion of the masters, who were all priests, to their vocation." One wonders how it was that to the college of St. Clement in Metz "the big neighboring towns such as Nancy and Strasbourg sent many day pupils"—Strasbourg being about one hundred miles from Metz. A full complement of appropriate, conventional and worthy emotions is ascribed to the hero in connection with every event. From his brief participation in the Franco-Prussian war (garrison duty before he had finished school) and his observation of German soldiers on the streets of Metz when he returned there to finish his college course after that city had become German, he derived "a hatred of the German character as exemplified in warfare." He swore vengeance. "La Revanche was to be his life motive." There soon developed, according to the biographer, a sort of messianic consciousness of future greatness, which was accepted also by others. The most interesting part of the book, naturally, is the half that deals with the years of the war and the period immediately following. Documentation here is not quite so completely lacking as in the earlier part, and the author is closer to the field of his own personal knowledge. Record is made of Foch's insistence upon the Rhine as a permanent western boundary for Germany, but the stubbornness of his adherence to this idea seems to be minimized.

THE BIBLE FROM THE BEGINNING. By P. Marion Simms. The Macmillan Company, \$2.50.

The beginning from which the author traces the history of the Bible is not the time of the origin of the books contained in the Bible but the time when these began to constitute a Bible. The three bodies of material with which he deals are: first, the existing manuscripts and the printed editions of the Greek and Hebrew texts; second, the formation of the canon and the differences between the canons recognized by different branches of the church; third, the English versions from Wyclif to the latest modern-speech renderings. Upon all of these topics the author presents a large body of detailed information in a form more suited for reference than for continuous reading. The volume contains a vast collection of information not easily available elsewhere.

## CORRESPONDENCE

### We Protest: Our Editorials Are Not *That* Thick!

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century stopped the bullet! We were about to end our stay of a month in this county seat amidst the mountains. It seemed time to go, although Dr. Neil H. Lewis was going about his medical work much as usual and the Rev. Edward Smith, the pioneer, was consciously under the protection of the good will of the people of a county as large as Connecticut, challenged, if not overrun, by bandits.

In fact, 1,300 "reorganizationists," moving from the section of Fukien controlled by General Li Hung-bang to the Amoy district for the purpose of joining up with other "reorganizationists," were approaching on the west of us. The vivid reports which we received from friendly messengers told how the bandits were in uniform, armed and "driving their loot" with them. As we waited here, uncertain when to leave, the launch from Foochow which brings passengers and mail up to the foot of the many rapids which make the Intai river famous, was seized by pirates, who killed one soldier-guard, wounded the other, and took the 32 pas-

sengers captive into the mountains. This happened a day or two ago between us and Foochow.

Now, to the point of this letter, having given you the orientation. When the carriers brought the delayed mail through, we were sitting by the fire, hoping for it. There it was. Several pieces had been pierced by a bullet. On opening *The Christian Century*, the bullet dropped out. It had not gone through. Maybe, one of those editorials stopped it. I would send the bullet to you as a souvenir, but our enterprising postmaster claimed it as proof of how the mails got mutilated.

And, by the way, *The Christian Century* is quoted in China more than any other American periodical.

Intai, China.

ROBERT E. LEWIS.

## Conditions in Russia

EDITOR *THE CHRISTIAN CENTURY*:

SIR: I am irritated with the air of certainty and completeness that travelers from Russia display in their reports on Russia. Being the only one of a family of eight that is out of Russia, one gets information on conditions that make these travelers' reports seem pale. Bolshevism has to its credit the death of my father, who was a school superintendent. My brothers, who are well trained men, lost their government positions because they refused to deny their religion. Another teacher in a village very well known to me writes to his German brethren over here to pray for him, because he will be shot within a month if he does not speak against religion. Many leading citizens were compelled to dig their graves and then shot down. Another citizen was sent to prison and while he was taken away a group of citizens stood around watching the scene when one of them said: "Ist das eine regierung?" (Is that a government?) After a few days this man, for saying the above words, was sent to four years imprisonment. The people there are so horror stricken over the outrages committed and the hopelessness of their future that their mental state borders on the insane.

Hebron, S. D.

F. W. GROSS.

## Dealing with Russia

EDITOR *THE CHRISTIAN CENTURY*:

SIR: In relation to the recent pronouncements by the pope, the archbishop of Canterbury, Bishop Manning, and other churches and prelates concerning the persecutions in Russia, a consideration of the facts would lead one to conclude that the simplicity of their course of action is not all that is necessary. We live in an international society whether we admit it or not and so we have very distinct international responsibilities. In view of this I should suggest the following points in the program for the churches as the possible Christian attitude in the matter, with all due respect to the eminent ecclesiastical gentlemen who have seen fit to speak as they have.

1. Urge the United States government to recognize soviet Russia at once. If ever there was a need for every gesture to express Christian friendliness and desire for understanding and mutual cooperation it would seem to be now. As a gesture such an act would do as much as any gesture could to prove that the Christian church is trying to "love its enemies" and "bless and do good to them that revile and persecute it." As for the debt question, if the churches couldn't get the government to forgive it, for the cause of world brotherhood they might take it over themselves and build a few less new church buildings next year. Only a small portion of what we spent last year on church edifices in this country would wipe it out. Refusing to recognize Russia and holding a debt over her head like a club is scarcely congruous for one protesting to her in the name of Jesus.

2. Order not a day but a period—the coming Lent would be a most opportune time—for not only prayer for the persecuted in Russia but (how can the church have been so blind to the elemental commands of Jesus!) for the persecutors as well. They would seem to be more in need of prayer than the presumably faithful Christians.

3. Add to this period of prayer the act of humiliation and self-study. The Orthodox church of Russia has failed to make real Jesus, the friend and liberator of the poor and oppressed, to the multitudes in Russia who now denounce him as foe and oppressor. Are we succeeding where Russia has failed? Or are we heading toward the same end? Furthermore, is our own eye free from a beam while we decry the mote in our brother's? Are not the soviets to a startling degree correct in their denunciation of Christianity?

4. My fourth suggestion is somewhat fantastic. It is that beside a gesture of friendliness and Christian love we display some. We might begin at home and instead of a new altar piece or organ we could devote ourselves and our money to educating ourselves not to keep innocent men in prison, not to warp young lives in child labor, not to embitter the worker by injustice and violence, not to kill men's souls by a brutal penal system, not violate human personality by racial inequity and prejudice, just to mention a few things.

Then if we were really trying at home we could go to Russia—Christian engineers, agriculturalists, educators, executives—and in a sympathetic, enlightened way help them out in the solution of their problems and out of their financial difficulties. If we did this then perhaps after a while they might be willing to hear from us about the Jesus who could make men do that sort of thing. If not, we could only die living, laughing and lifting with them.

But this of course is quite absurd, isn't it?

New Haven, Conn.

THOMAS PAINTER,  
Y. M. C. A., Yale University.

## Church Use of Moving Pictures

EDITOR *THE CHRISTIAN CENTURY*:

SIR: I have just finished reading your editorial in *The Christian Century* entitled "Exposing Another Attempt at Camouflage," in which you attack the Committee on the Use of Motion Pictures for Religious Education of which I happen to be chairman. The whole editorial is based upon false assumptions concretely expressed in the sentence, "It was to continue the old method of conference with the Hays organization in an effort to secure the sort of pictures that churches can endorse." There are three errors here:

1. This committee has nothing whatsoever to do with entertainment pictures. It has in no way and at no time commented favorably or unfavorably upon pictures that were being shown in theaters. It was organized with the express purpose of surveying the country to discover the extent of the use of motion pictures by the churches and to determine if possible ways and means of making motion pictures of greater use in the educational program of the church. Your insinuations are no more applicable to this committee than to the committee of the National Education association which studied the use of motion pictures for general education.

2. This committee has not been "in conference" with the Hays organization. It has made its own individual investigation and drafted its report on that basis.

3. The committee will have completed its self-determined task and officially "risen" by the time this letter reaches you. It had no indefinite tenure as your statement implies.

I realize how easy it is in the heat of a controversy to fail to check up on factual data. If you had taken the trouble to read my letter to the Churchman, which was published alongside of the letter of Dr. Weston, you would not have made these particular blunders. Dr. Gilroy, whom you quote in your editorial, though having his office in an adjoining building to the one in which I have mine, did not show the courtesy of getting both sides of the story before he published his own editorial.

I shall be very glad to send you shortly a summary of our nation-wide survey and the recommendations which the committee makes in connection with the use of pictures by churches.

Boston, Mass.

HOWARD M. LESOURD.



# NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

## Two New Methodist Bishops

For the first time Methodist bishops have been elected by a conference meeting outside the United States, and for the first time a man of oriental blood, and ineligible by civil law to United States citizenship, has been made a bishop of the church. The legislation passed by the general conference at Kansas City, and ratified by the church at large, gave to central conferences the right to elect bishops to serve within their bounds, and on proper invitation to serve anywhere in the church. At present these central conferences exist only in foreign missionary fields. Under this authority, the central conference of eastern Asia (China and Korea) elected late last month Dr. John Gowdy of Foochow and Rev. Wang Chih P'ing as bishops in the Methodist church. Dr. Gowdy has been a Methodist missionary in China for 28 years. Bishop Wang Chih P'ing has for a quarter-century been a leading pastor in China. At the time of his election he was serving as pastor of the famous Asbury church in Peiping, and as superintendent of the Peiping district.

## Death of Dr. George H. Gilbert

Dr. George Holley Gilbert, who held a professorship in Chicago theological seminary from 1886 to 1901, and who since his resignation has spent most of his time in writing, at his home in Dorset, Vt., died there on Feb. 11, at 76 years of age. Dr. Gilbert's book, "The Christian Content of the Bible," is just off of the Macmillan press.

## Great Fund to Carry on Bishop C. H. Brent's Work

Announcement has been made of the completed plans for the Bishop Brent memorial, which is sponsored by an organization of which Hon. Charles E. Hughes is honorary chairman, Gen. W. C. Rivers president, Hon. A. B. Houghton vice-president and J. P. Morgan treasurer. The objects of the fund, which it is hoped may reach a million dollars, are: To further Christian unity by gifts to the budget of the permanent secretariat of the World conference on faith and order, a cause for which Bishop Brent labored; to aid in carrying on Bishop Brent's unfinished work in the Philippines; to cooperate with the bishop's successors in the diocese of western New York, in completing unfinished projects begun by Bishop Brent.

## Leaders in World Peace Movement Voted On in Questionnaire.

World Unity, a magazine of international cooperation, recently sent out a questionnaire to educators, sociologists, clergymen and editors of America, Europe and the orient, in which they were asked to name the men and women who in their opinion "are the most effective public influence for international cooperation and world peace." Dr. Horace Holley, editor of the magazine, states that the purpose of the questionnaire was "to obtain data on current trends in the peace movement by revealing what personalities are exert-

ing most influence for international cooperation." The twelve leaders receiving the highest number of votes were Ramsey MacDonald, Aristide Briand, Herbert Hoover, Jane Addams, Mahatma Gandhi, Lord Robert Cecil, Frank B. Kellogg, Elihu Root, Salmon O. Levinson, Romaine

Rolland, Jan Smuts and Ehrich Marie Remarque, author of "All Quiet On the Western Front."

## Episcopalians Form Unit to Study Labor Problem

The formation of an Industrial Fellowship of the Protestant Episcopal church,

## British Table Talk

London, February 25.

THE breathing-space offered to the navy conference first because of M. Tardieu's illness, and afterwards on account of his loss of office in France, has been used to some effect. There is without question

What is a Navy For? a feeling of disappointment abroad; on very good evidence I learn that the statesmen concerned do not now

expect to accomplish all that was set forth in the opening days of the conference. Some publicists are doing true service to the conference by driving home the question, "What is a navy for?" Is it to be an instrument of private warfare between one nation and another? Or is it an instrument to be used for the discipline of nations, which break their covenant or pact? States which have solemnly renounced war can scarcely in decency profess to build a navy in order, if needs be, to wage war. There is nothing left but the contention that ships are now designed to patrol the seas and put pressure where it is needed, upon nations which are breaking their bond, and are virtually pirates flying the Jolly Roger. Or they may argue that navies are meant to secure liberty for a nation to trade with other nations whether they are being "disciplined" or not. The covenant of the league contemplates the possibility of war, though it makes it remote and difficult; the Kellogg pact makes no provision for warfare. Where then is there a place for navies under present conditions? None for private wars. But, and here is one real difficulty, until a more definite agreement is made upon what used to be called "the rights of the sea," there will be a place for navies intended, as it will be alleged, for either the discipline of recalcitrant nations, or the preservation of the right to trade freely under all conditions. In any case, it would be a sound policy, when these five nations speak of their naval program, if at the same time they laid on the table their conception of the end which they mean battleships to serve. But they are more frank upon their program of ships than upon the seas and why they want them. They should be pressed mercilessly and without ceasing to say whether or not they count both covenant and pact to be idle words.

## Thanksgivings for the Ministry Of Dr. R. F. Horton

Last week in Lyndhurst Road church, Hampstead, two meetings were held on successive evenings to give thanks for the fifty years' ministry in that place of Robert Forman Horton. I was present at the more intimate gathering of the church it-

self; on the following evening the leaders of the denomination and others came to testify to the place Mr. Horton had filled in the life of the whole church. It was my happy lot to spend ten of those fifty years with Dr. Horton, the years which fell between the thirtieth and fortieth anniversary; and no one who had that experience can ever be without a high and sacred standard of what a minister of Christ is called to be. Fifty years ago an Oxford scholar was at the parting of the ways; he might have remained in Oxford where after a distinguished career as an undergraduate he had been elected a fellow of New college. He had won his place not only in the schools but on the river and in the union; and already his fame as a tutor was established. There stretched before him a life of growing honor and influence in Oxford. But another call had come; in a temporary iron building in Hampstead a company of people had begun to worship together after the Congregational method. Horton preached there and at once awakened a response which revealed that he was a born preacher. The people assembled in Hampstead called him to be their minister; and after much agony of mind he accepted the call. Fifty years afterwards he is still in the same pulpit, though his time of retirement is near. To be half a century in any one pulpit is a great enterprise; but upon this pulpit from the very beginning a strong light has been beating. What a strain upon heart and mind! In his early days Dr. Horton fought to win a place for the new interpretation of scripture and liberated many from old fetters. But the one thing which his friends will say of this man is that he has had a love for Christ which has never grown cold. He is in the center; sometimes he strays to the left and learns what they have to give him, sometimes to the right; but always he has sought to bring the right and the left together. And if these fifty years speak of a great minister, they speak no less of a great church. His people have not felt it necessary to agree with their minister always, but they have never failed to give him a constant loyalty.

\* \* \*

## And So Forth

The Italian exhibition is to be prolonged till March 20. I see that 11,000 paid for admission last Saturday. One indirect result will be to send our people afterwards to our own National gallery. . . . There is still no reply published from the British ambassador in Petrograd. Lord Birkenhead made a speech upon Russia last week; he frankly refused to sep-

(Continued on next page)

"to interpret to the church the problems of labor and to interpret to labor the principles and policies of the church," is announced by Rev. Charles N. Lathrop, executive secretary of the church's department of Christian social service. In the belief that "industrialism has become so pervasive that it no longer is a question of whether the church will concern itself with this problem," the fellowship has been organized to bring laboring men and clergy together on common ground. Dr. Lathrop believes that this is the first time the church has brought people together to work out a plan of action on the church and labor. Spencer Miller, jr., consultant on industrial relations of the department of Christian social service and secretary of the workers' education bureau of America, will be chairman of a committee in charge of the fellowship. The members will be taken from the ranks of laboring men throughout the country.

#### Propose New Lutheran Confederation

A plan for the organization of a federation of Lutheran general bodies to be called the "American Lutheran conference" has been projected by committees officially representing a group including the Norwegian Lutheran church, the Iowa synod, the Augustana synod, the joint synod of Ohio and others. The plan has developed out of a conference held in Minneapolis in 1925, where representatives of the Buffalo synod, the Iowa synod, the Norwegian Lutheran church of America, and the Joint synod of Ohio came to a full understanding and interpretation of different points in doctrine and practice that had been considered from time to time in the different synods. The unanimous recommendation of these representatives to their synods was that the theses adopted in Minneapolis be approved by their respective synods and pulpit and altar fellowship be established with each other. These recommendations were accepted and approved by the respective bodies, and committees

#### BRITISH TABLE TALK

(Continued from preceding page)

are the religious from the political issue. There is in general a greater disposition to wait for confirmation of the stories published abroad; the prime minister in a short and quiet letter tells of his hatred for all religious persecution, but will not admit that a state can break off relations with another because of its anti-religious measures. He said, too, that so many false reports had proceeded from Riga and other places that care must be taken to sift all "news" that comes from that city or from white Russians. . . . Mr. Lansbury has been getting into hot water because of his attempts to use the parks of London for the benefit of youngsters and others seeking recreation. But he has come well out of the controversy. . . . The London Missionary society is building the John Williams V, a schooner to sail among the Gilberts. These ships have always been the peculiar treasure of the young folk in the Congregational churches. The new ship will be launched on May 1; before leaving the British isles she will make a tour of our principal ports, where she will be seen by thousands of children.

EDWARD SHILLITO.

were appointed by the synods to recommend cooperation with each other in various lines of church work as far as might be feasible and practicable.

#### Chicago Negroes Establish Memorial To Mr. Rosenwald

A gift of \$15,000 has been made by the Negroes of Chicago to establish a memorial to Julius Rosenwald in the new three million Provident hospital in this city. This pledge closes the campaign with a total of \$3,212,462 in cash and pledges registered. Of this, Negroes themselves raised \$204,807. According to A. L. Jackson, president of the hospital board, "the phenomenal success of this campaign has

done more to promote good will between the races in Chicago than anything else in many years."

#### Moody Church Has New Leader

Rev. H. A. Ironside, of the Evangelical theological college, Dallas, Tex., has accepted a call to the leadership of Moody church, Chicago, where he will succeed Rev. P. W. Philpott, who resigned last June to accept a call to Los Angeles.

#### St. Louis Disciples Minister Accepts Call to Columbia, Mo., Church

Rev. C. E. Lemmon, for eight years minister at Hamilton Avenue Christian

## The Foremost Living Apostle of Non-Violence MAHATMA GANDHI'S IDEAS

Edited by Charles F. Andrews

Gandhi is proof positive that fidelity to a policy of non-violence need not be either craven or futile. Here is his own full and complete account of the grounds of action on which he has become the world's chief practitioner of the principles of the Sermon on the Mount. No minister tired of the empty lip-service Western Christendom pays Jesus can afford to miss this restorative to his courage. Price \$3.00

#### The Significance of Personality

By Richard M. Vaughan

Ought to help a lot of puzzled people to organize their combined experience and thought into a more meaningful understanding of how the universe as a whole wishes them to regard themselves. Price \$2.50

#### The Christian Content of the Bible Or "The Bible Reduced to the Standard in Jesus"

By George Holley Gilbert

Aims to retain everything in the Bible possible and still remain consistently Christian throughout, in full harmony with the mind of the Master and therefore spiritually authoritative. Price \$2.00

#### What Do We Mean by God?

By C. H. Valentine

"The minister who wants to reproduce Pentecost this coming year should read, 'What Do We Mean By God?' It will spur him on to prayer, it will deepen his convictions, it will help him to be a man of greater faith. I never read a book that could do so much for the cold intellectual and the warm hearted evangelist at the same time."—*Church Management*. Price \$2.00

#### Death and Renewal

By Poul Bjerre

Bjerre is the most widely discussed writer in Sweden to-day, where this book is referred to as "a book of revelation setting forth a new way of life." The first Swedish edition sold out in a week. Price \$3.00

#### The Heart of Words

By George Roberts

"He takes a few hundred English words and gives to each a homiletic turn that will cause the preacher of imagination and homiletic gifts to see a sermon spring out of almost every word so studied." — *Southwestern Evangelist*, Texas. Price \$1.50

#### The Primitive Church

By Canon B. H. Streeter

"A remarkable introduction to the literature and history of the early centuries of the Christian Ministry." — *Pittsburgh Christian Advocate*. "Vitality related to present-day hopes of remedying disunion among Christians." Price \$2.50

#### Behold the Man

By Friedrich Rittelmeyer

"He is seeking even more than bare truth, the personality and spirit of Jesus. It is no mere psychology that he is following but psychology plus and that plus is largely spiritual insight. It is not so much an argument as a vision." — *Boston Transcript*. Price \$1.75

#### The Red Harvest: A Cry for Peace

Vincent G. Burns, Editor

War will not be abolished by logic but by a flood tide of the hostile sentiment against it which is every day growing by leaps and bounds before our very eyes. Poetry is the best tool to use in re-moulding public opinion in the interest of peace and making it all-powerful. This is a superlatively fine peace anthology. Price \$3.75

#### Early Traditions about Jesus

By J. F. Bethune-Baker

The simply written, intensely readable short life of Jesus in line with sound scholarship for which your best people have been looking for years. Probable price \$1.50

#### Saviors of Mankind

By W. R. Van Buskirk

"His interpretation of these men whom he has grouped together as the outstanding figures in the spiritual history of the world is very human and understanding. He sheds no new light on their personal lives or teachings, but he brings to his work a freshness of outlook, a maturity of judgment, which make it a distinctly worthwhile contribution to the religious and ethical literature of to-day." — *New York Times*. Price \$3.00

#### Palestine To-day and To-morrow

By John Haynes Holmes

"The best exposition now available in English of the all but insuperable difficulties in the Zionist path." — *New York Herald Tribune*. Price \$2.50

#### Jeremiah the Prophet

By Raymond Calkins

Author of "The Eloquence of Christian Experience."

By asking in every instance how old was Jeremiah when he gave this message and what was the state of public affairs at the time of its delivery Calkins brilliantly proves that Jeremiah developed into one of the greatest religious statesmen of all time. Price \$2.50

#### Immortality: An Old Man's Conclusions

By S. D. McConnell

An honest book by a man of eighty-five which does not attempt to obscure the difficulties in the way of a belief in immortality by a smoke screen of piety. Price \$1.50

#### Psychology in Service of the Soul

By Leslie D. Weatherhead

A true contribution to that most needed thing—a conjunction of physical, mental, and spiritual experts in the unity of healing. Probable price \$1.50

#### SCIENCE and the UNSEEN WORLD

By Arthur S. Eddington

"Here is luminousness of phrase, clarity of exposition, direct and simple presentation of scientific data and the use of these data not to contradict but to confirm the spiritual convictions of the race." Books (New York Herald Tribune). One perfectly safe buy for any minister. Price \$1.25

#### FOUR SQUARE

By John R. Oliver

Author of "Victim and Victor."

"Every clergyman, and every doctor, every lawyer and every judge could read it to advantage. Oliver tells in an inimitable way stories of the lies which he has touched intimately in his several capacities as psychiatrist, criminologist, scholar, and clergyman. It is an unusual book by an unusual man." — *William Adams White, M.D. (Eminent Psychiatrist)*. Price \$2.50

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church, St. Louis, has accepted a call to First Christian church, Columbia, Mo., and will begin his new tasks in June. The

Columbia church includes in its membership about 500 students at the University of Missouri.

Chautauqua, N. Y., Honors  
Dr. Jesse L. Hurlbut

Dr. Jesse Lyman Hurlbut, one of the

## Special Correspondence from Cleveland

*Cleveland, O., March 7.*

**MEN** change, but institutions continue. This spring Cleveland will welcome new leaders in several responsible positions. On April 14 Mr. A. G. Kneibel becomes general secretary of the Cleveland

Y. M. C. A. in succession to Robert E. Lewis, who at present is having the

**New Leader For "Y"** time of his 'life' roaming through the orient. Mr. Kneibel has had many years of experience in association work, and is credited with having been the moving spirit in several large building campaigns. He was formerly secretary of the central region of the Y. M. C. A. with offices in Chicago, but more recently he has been in charge of the eastern region. This will be his first experience as head of a large city association. Although some educational buildings have been erected, it is 19 years since a Y. M. C. A. building has been put up in Cleveland. An "expansion campaign" which will include the financing of several structures is scheduled for the spring of 1931. Mr. Leonard Fels, who was trained by Mr. Lewis and who has been acting secretary during the interim, will be the associate general secretary, thus serving as a living link with the Lewis regime.

\* \* \*

**Federation of Churches Elects New Secretary**

The federated churches will shortly

welcome a new executive secretary as successor to E. R. Wright in the person of Don Tullis, a Presbyterian minister who has made a successful record as secretary of the Buffalo council of churches. Behind this choice there lies a feeling that previous experience in interchurch work is more essential than intimate knowledge of Cleveland.

\* \* \*

**Congregationalists Elect**

The trustees of the Congregational conference of Ohio have recommended to the conference the election of Fred Hall as superintendent of the Congregational churches of the state. Mr. Hall was formerly pastor at Cuyahoga Falls, but more recently has served as assistant superintendent of the state and acting secretary of the Congregational union of Cleveland. The Congregational conference will meet in joint session with that of the Christian church next May in the Euclid Avenue church of Cleveland.

\* \* \*

**Reorganize Young People's Conference**

An effective reorganization of the Cuyahoga county young people's conference has been effected under the leadership of Mr. O. M. Walton of the staff of the federated churches. Under the new plan the governing board of the organization is composed of two young people and one adult adviser

from each cooperating denomination, with the further provision that the "young person" must be between the ages of 16 and 23. An exceedingly successful week-end conference was conducted in February with the purpose of relating the young people as intimately as possible with the life of the church. The first service was in Trinity cathedral with Bishop Rogers preaching. The young people discussed and formulated reports on "Worship," "Leadership," and "Projects."

\* \* \*

**Improving the Monday Preachers' Meeting**

A successful experiment in uplifting the Monday morning preachers' meeting is being carried on by the Congregational ministers of Cleveland. For many years this group has met in Pilgrim church weekly, talking, eating, and then bowling. But in the last year or so all the good bowlers have been called to better churches, and so it has become necessary to reinforce the program by importing better speakers. This year each pastor has been asked to contribute one dollar for every thousand dollars of salary which he receives towards a fund to pay the expenses of worth-while speakers. On this basis the group will hear such men as Profs. Buddington, Horton, and Graham of Oberlin, Drs. Karnoch and Cutler of Western Reserve, Rabbi Silver and others of equal authority in their special fields.

\* \* \*

**Social Problems Basis Of Discussion**

Two Cleveland churches are conducting Sunday afternoon meetings for the discussion of social problems. Desiring that his congregation become more socially minded, Herbert Hudnut of the Windermere Presbyterian church arranged a series of discussions extending from Jan. 1 until Easter, using such speakers as Russell Jelliffe of the Playhouse settlement, Judge Carl Weygandt, Dan Bradley, Judge Florence Allen, and Pres. Chas. F. Wishart. The Broadway Methodist church is situated in a Bohemian district, and has undertaken to attract the men of the neighborhood with a Sunday afternoon forum under the direction of the pastor, E. A. Brown. Four Sundays have been spent discussing unemployment from various angles.

\* \* \*

**Lenten Services No Longer In a Theater**

For the first time in sixteen years the Lenten noonday meetings are being held in a church rather than a theater. For a variety of reasons it had become increasingly difficult to secure a playhouse, while the business district has shifted until the Euclid Avenue Baptist temple provides both a central and a suitable meeting place. The Ash Wednesday meeting was attended by 1,400 people, while 1,100 were on hand the next day to hear Rev. Dan Poling.

JOHN R. SCOTTFORD.

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Every Sunday our satisfaction increases, though we liked them well too at the start. Not only are the hymns well selected, but the responsive readings are so well compiled that they can be fitted into a service more harmoniously than any other collection I ever used. We feel truly indebted to those who made the whole book."—J. Romeyn Danforth, Pastor, First Church of Christ, New London, Conn.

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pioneer leaders in the chautauqua movement, who is living in retirement at Chautauqua, N. Y., is to be honored by the erection of a community church there bearing his name.

#### Prizes for Peace Essays

Two sets of prizes, known as the Seabury prizes, are offered for the best essays on the following timely subjects: "The

Teacher's Opportunity to Strengthen the Kellogg-Briand Pact" (open to students in normal schools and teachers' colleges). "How Would World Peace Benefit the Youth of the World?" (open to all stu-

## Special Correspondence from Minnesota

Minneapolis, February 26.

THE meetings held at the Y. M. C. A. near the university campus Jan. 30, 31 and Feb. 1 seemed to us this year to be educational and informative. While the attendance was not large, the standard of speakers was high.

#### The International Congress

Prof. Jacob Viner of the University of Chicago opened the congress with an address on the "American Economic Expansion in the Western World" in which attention was called to the export of knowledge which gives Europe the same technique of mass production that has been our peculiar contribution. The conclusions of the speaker were rather opposed to the popular idea that the United States is to attain the position of world banker, and he doubts if American capital will be flowing abroad in five years from now. Prof. I. J. Cox of Northwestern opened the second day's meetings on the subject, "Our Economic Expansion to the South of Us." He emphasized the effects of a sudden jump from tallow candle to electricity, from ox-cart to automobile among a people which for us took virtually two generations. The demand for political stability in Hispanic America came, he declared, from our great corporations with their vested millions, and the attack on Yankee imperialism was attributed to envy. One wished he had given another side to the picture, and told of the corrupting influences which sought unduly to influence the political situations for acquisitive ends. Bolton Waller of Ireland, winner of the Edward A. Filene peace prize, spoke on Saturday morning about the relation of the United States to the League of Nations. In an admirably restrained manner, he set forth the actual accomplishments of the league for the past ten years, and suggested that the Kellogg pact necessarily involved some such means of settling disputes. In case of an economic boycott, already in the power of the league, Mr. Waller could foresee grave difficulties if such were put in effect against a power with whom the United States maintained trade relations.

\*\*\*

#### Pastor Emeritus

On Sunday, Feb. 9, St. John's Lutheran church, Washburn Park, honored Rev. G. H. Trabert, the founder of the church 47 years ago and which he served for ten years. Since returning from a pastorate in Pennsylvania in 1898 Mr. Trabert has been pastor of Salem church, Minneapolis, until his retirement in 1920 on his golden jubilee. The congregation of St. John's conferred upon him the title of pastor emeritus.

\*\*\*

#### Surprise Program

The University concert course, through Mrs. Clement Scott, the director, had an

audience on Feb. 18 that was attracted by faith. No word escaped and not until the curtain parted and the famous St. Olaf choir was discovered on the platform did they know the program. This is the 25th season of a remarkable organization and Minnesota is justly proud of the musical merit of the choir and the genius of its conductor, Dr. F. Melius Christianson, for, like the heavens, their line is gone out to all the earth. In many quarters the St. Olaf choir has been hailed as the greatest choir in America. It has recently been making a tour of the South.

\*\*\*

#### Folwell Memorial

A special convocation to honor the late Dr. William Watts Folwell, the first president of the University of Minnesota, was held at the Cyrus Northrup auditorium on Feb. 20. The governor of the state, Theodore Christianson, and President Coffman gave brief addresses, but the chief speaker of the convocation was Dean K. C. Babcock of the University of Illinois of Champaign.

#### Award of National Jury

Mrs. James Paige, a member of the Minnesota legislature, was selected by the National League of Women Voters as one of the nine women to be honored for outstanding achievement by the National League of Women Voters. Her name will be presented May 1 at the league's anniversary convention to be held at Louisville, Ky. Mrs. Paige is an active member of Westminster Presbyterian church, Minneapolis.

\*\*\*

#### The D. A. R.

Dr. Phillips E. Osgood, pastor of St. Mark's church, addressed the annual state meeting of the D. A. R. on Feb. 27. "The Colonial Venture in Disestablishment" was his subject, and he told the 250 women gathered in session that "the separation of the church and state means that we welcome in one inclusive total, all sincere idealism. 'Liberty of belief,' said he, 'is more than tolerance; it is the encouragement of sincerity with good will.'

W. P. LEMON.

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EDGAR T. WELCH: "Can the Pew Help the Pulpit?"

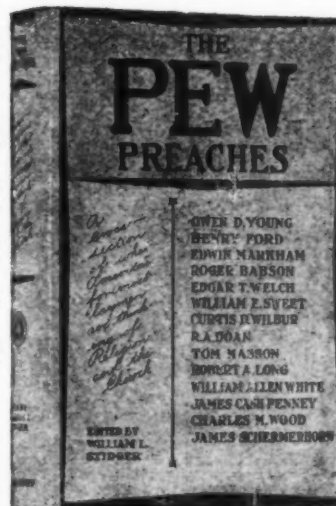
EDWIN MARKHAM: "Citizens of the City of God."

CURTIS D. WILBUR: "Life's Voyage."

R. A. DOAN: "The Kind of Christ We Share With the World."

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CHARLES M. WOOD: "Jesus Was Right."

JAMES SCHERMERHORN: "The Soul of a City."

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dents in secondary schools). Three prizes of \$75, \$50 and \$25 will be given for the three best essays in each set. Full details may be had by addressing Dr. Fannie F. Andrews, 295 Commonwealth avenue, Boston.

## Inspirational Books

### They That Hunger and Thirst

By BISHOP GEORGE A. MILLER

If ever the church needed such books as this, with its deeply spiritual discussions of things eternal, it is now. Rich suggestion here for Lenten sermons (\$2.00).

### The Torch of God

By E. HERMAN

This British writer was one of the genuine mystics of this century. Her work as a journalist, too, gave her the touch of timeliness. This is her finest book (\$1.50).

### The Life Eternal, Here and Now

By ALEXANDER NAIRNE

This volume has the practical purpose of bringing cheer to those who mourn, showing that eternal life is the life of spirit rather than of sense—that death does not interrupt the true communion of soul (\$1.50).

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## Have You Overlooked These Books?

### The Beliefs of 700 Ministers:

By George H. Betts. They were asked to indicate what they believed on 56 points covering the chief elements of the Christian faith. Here is the result of the questionnaire. (\$1)

### Are There Too Many Churches in Our Town?

"Is union of churches in our town desirable?" "What denominational affiliations, if any, should a United church in our town have?" "What preliminary steps must precede the consummation of union?" A good discussion text for various groups in your church. (\$1.25)

### The Sex Life of Youth:

By Grace Loucks Elliott. The best book available to be put into the hands of youth. (\$1.50)

### The Modern Temper:

By Joseph Wood Krutch. A penetrating mind analyzes the content of the modern mind in the wake of the discoveries of the past 100 years. Has man, under these conditions, lost his "importance"? An intensely thoughtful volume. (\$2.50)

### My Idea of God:

Joseph Fort Newton, Editor. The most unusual, and satisfying, discussion of the modern thought of God ever published. Coffin, Rufus Jones, D. C. Macintosh, E. S. Ames, etc.—18 contributors. (\$2.50)

### The Mansions of Philosophy:

By Will Durant. Philosophy applied to the problems of this present year. The subject here is ourselves. The book is an attempt at a consistent philosophy of life. (\$5)

### Christian Century Book Service

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### Cleveland Church in Unusual Financial Feat

About \$750,000 in pledges was laid on

the altar of the Church of the Savior (Methodist) Cleveland, O., early this month to be used in adding a religious and

## Special Correspondence from Colorado

Denver, February 28.

METHODIST preachers of Colorado will be called into a special session of their conference to consider the status of the world service giving of the state and also to discuss plans for a statewide observance of Pentecost. First church, Colorado Springs, is to be the host of the conference, April 22-24. Bishop Mead will preside.

### Denver Preachers Ask for International Expert

The Denver ministerial alliance recently took action petitioning Secretary Wilbur of the department of interior to refer to his commission on education a study of the possibility of establishing an expert bureau of international relationships in each of our larger cities. The petition unanimously adopted is as follows: "Realizing that any agitation at this time for increased preparation for war will be interpreted by other nations of the world as a lack of confidence in their sincerity in signing the Pact of Peace and that such agitation in turn is likely to cause those nations to question the sincerity of America's signature, the Denver ministerial alliance has gone on record as opposing the establishment of R. O. T. C. units in the Denver high schools. We are convinced that the need of our community is not for increased military proficiency but for an increase in international understanding. In a democracy it is essential that foreign policy in the final analysis shall be directed by public opinion. But the citizens of our community are lacking in the facilities whereby they may be intelligently informed upon the major aspects of America's world relationships. Without such knowledge there can be no enlightened public opinion to direct the course of our foreign policy. The relations of America with the rest of the world have become too complex and are changing too rapidly for the average citizen to understand them without expert assistance. For this reason we feel that a fundamental need of our community would be met if the federal government could make available to Denver experts who would interpret to our public school teachers, the clergy, journalists and others engaged in educational activities, the facts and implications of our international developments. We should like to see a bureau or department of public information in international affairs established in Washington with branches in all the larger communities of our country."

### Newspaper Promotes "Big Revival"

Imagine the Chicago Tribune coming out with flaring headlines asking that the preachers of Chicago "put aside all creedal barriers and join forces" with such a champion of righteousness in "a great revival of old fashioned religion"! Denver preachers are enjoying that kind of a joke,

or insult—depending on the temperament of the individual, in the columns of the Denver Post. The whole history of the Post, outside of its attitude on prohibition, suggests very little in any wise related to evangelism or even support of churches and their program. However, the circulation manager evidently recognizes the value of a Post-promoted "old fashioned" series of meetings under the leadership of "America's greatest evangelist." The arguments urged on the preachers suggest at least a childhood contact with the churches on the part of some of the Post's writers. There is "the increasing menace of crime and immorality threatening the foundations of civilization, government and home. . . . A revival of old fashioned religion is imperative because the agencies relied upon to keep the world straight and sane and good have broken down." The Congregational preachers have already gone on record as opposed to such leadership in religion and have endorsed an open letter by one of their number, Dr. A. E. Cooke, calling attention to the Post's part in the breakdown of "old fashioned religion" and challenging the paper to start the revival in its own editorial and business offices. It is expected that other bodies will take similar action before the meeting of the Ministerial alliance on March 10.

### Chicago Negro Race Relations Speaker

Mr. Robert Abbott of the Chicago Defender was the speaker at the annual Denver Race Relations Sunday meeting. Mr. Abbott is a highly stimulating speaker, representative of the new Negro who comes not as a suppliant for justice but as one who warns that if rights are not forthcoming the Negro will take them by one means or another.

### Preachers Make Counter Move

Little has been heard of the reserve officers campaign to put the R. O. T. C. into Denver schools since the public debate between one of their number and a preacher of the city. However, the Methodist preachers have not been inactive. Answering the militarist's claim that he is as much for peace as any man the preachers have in effect said, "All right, if you are for the government spending money for the R. O. T. C., are you for an expenditure of as large an amount in education that will be as effective for peace as military preparedness is effective for war?" The meeting unanimously passed the following, addressed to the Denver school board: "Be it further resolved, that if R. O. T. C. units, with their privilege of war propaganda, are substituted for the present cadet units, this meeting pledges itself to support the action of the ministerial alliance of Denver, calling for a department of instruction in all our high schools under the direction of an expert on international relations."

A. A. HEIST.

social unit to the present church plant. Rev. C. J. McCombe and Rev. C. S. Hempstead minister to this church.

Bishop of Aberdeen Completing Good Will Mission in U. S.  
Rev. Frederick L. Dean, bishop of

## Form Illinois Council of Churches

AN EVENT of the month was the gathering of some 400 ministers, of all denominations and from all parts of the state, at Springfield, Ill., March 3-5. The idea of such a meeting was suggested by similar conferences of ministers in other states, notably in Ohio. The arrangements for the gathering were made by the cooperation of the midwest committee of the Federal council with the Springfield council of churches. The Illinois leaders in the various denominations took an active and sympathetic interest. Sessions were held in First Methodist church, which was filled at every meeting. Denominational dinners were held on Monday evening at various churches and hotels, and a banquet on Tuesday evening at First Christian church. The speakers on that evening were Rev. Stephen E. Keeler of St. Chrysostom's Episcopal church, Chicago, and Rev. Allen A. Stockdale of the Rogers Park Congregational church, Chicago.

Addresses were given during the sessions by Rev. Ernest Bourner Allen, Rev. Asa J. Ferry, Rev. J. Robert Hargreaves, Rev. F. A. Gageby, Rev. James Mullenbach, Rev. Gilbert Cox, Rev. J. W. Warner, Rev. Roy B. Guild and Bishop Edwin Holt Hughes; and from outside of the state by Rev. Sidney L. Gulick, Rev. William R. King, Rev. Albert Parker Fitch, Rev. M. Ashby Jones, Dr. Paul H. Vieth, and Dr. Howard E. Jensen. Dr. Herbert L. Willett presided.

### Outstanding Themes

The devotional periods were significant. Evangelism was interpreted and stressed. Such themes as world friendship, America's christianization, the challenge of the day to the church, the call for constructive comity, the Illinois cooperative task, the teachings of Jesus applied to industrial conditions, the why and how of church worship, Pentecost and the pentecostal spirit, the unfulfilled commission to teach, better church members, the betterment of the home town through the service and services of the church, and the courage of evangelism were among the important subjects discussed. Open forums followed the addresses.

A findings committee, appointed at the first session, made a careful estimate and summary of the values of the convocation, which was presented and approved at the final session, and is, in part, as follows:

### Report of Findings Committee

"America for Christ is no idle slogan. It waits to become an actuality. A deep change in every aspect of American life demands a restudy of our field as well as a reexamination of the church's task for the new day. One of the primary needs which are in process of becoming is a more Christ-like relation between all the churches. This need is not met by courteous aloofness, but by sympathy, understanding, friendliness and cooperation in common tasks.

"We recognize the danger that multiplicity of competing interests may tempt us

as ministers into conducting our church services and activities along lines of secondary worth. We commend every worthy method and means of evangelization and religious education. We are concerned, however, that the primary place of worship in the church shall not be obscured by emphasis on secondary values.

"With the friendly signature of 57 nations outlawing war, every possible precaution should be taken to make the bonds of international and interracial friendship secure and lasting. The churches should seek to develop a deeper religious consciousness and by effective means of education build up a peace mind.

"We most earnestly commend President Hoover for his vision and fine courage in seeking to reduce armaments and to establish international relations on a permanent peace basis; and for his emphasis on the enforcement of law.

"The hearty response from all over the state to this convocation of ministers is evidence that it meets a widespread and specific need. As a retreat affording spiritual fellowship and inspiration it has brought abundant blessing. Personal spiritual renewal before God, a clarified sense of mission, and the courage for a whole-hearted recommitment to the duties of the ministry—these constitute some of the rich fruits of this confraternity.

"We have been brought together not through the urgency of promotional agencies, nor by the force of issues, but by the attraction of man for man in common cause seeking the grace of God. It is inevitable, however, that the new vision should discover new tasks. We are grateful, therefore, for the organization of the Illinois council of churches. Here is afforded a challenge and a means for unified expression of new forces for righteousness throughout our state. We commend the men who have consented to the arduous responsibilities of leadership in the State council of churches. We purpose, as ministers, to uphold their hands."

### Illinois Council of Churches

Perhaps the most notable event connected with the gathering was the organization of the Illinois State council of churches. It has become increasingly evident that the best interests of religion and morality in Illinois demand united consideration and action. Accordingly most of the Protestant denominations, in their state or district conventions, approved the plan and elected delegates authorized to proceed with the organization of such a council. A constitution was adopted, an office was established at Springfield, officers were elected, and the necessary budget and committees provided for. Dr. Hugh T. Morrison was chosen president and Mr. Frank T. Dillon of the Y. M. C. A., secretary. The immediate endeavor will be the selection of an executive secretary, and the completion of the details of organization. The vice presidents and the administrative committee include the executive leaders in the participating denominations.

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## « Scribners »



Aberdeen and Orkney, Scotland, who is in this country in behalf of a movement to increase British-American good will, recently visited Chicago with the purpose of securing funds to be used in the completion of a project for a Lincoln memorial transept on an American historical shrine to be erected at Aberdeen. The transept is to cost about \$100,000.

#### Says Prohibition Is Not a Failure in Alaska

There recently appeared, in a universal service dispatch from San Francisco published in a number of western newspapers, an alleged statement from Rev. Peter T. Rowe, patriarchal bishop of Alaska, that "prohibition, without a question, has wreaked harm upon Alaska," and that "only its repeal can remedy the damage it has spread." The bishop is quoted as saying that prohibition has set back the cause of temperance 20 years. Dr. James H. Condit, superintendent of Sheldon Jackson school, in Sitka, Alaska, writes that he has served as a missionary in Alaska an equal number of years with the bishop who has inspired this report, and states that in his opinion, prohibition still expresses the will of the large majority—"and we believe further that the majority of our citizens

support prohibition today because of its evident beneficial effects, economic and moral." Mr. Condit expresses his doubt of the bishop's having made any such statements as are reported from him.

## Special Correspondence from Pittsburgh

Pittsburgh, Pa., March 7.

FOR seven weeks our city has been undergoing a vicious taxicab strike. One hundred and eighteen people have been injured and one man has been killed. For some days the drivers and their guards

**Severe Taxi Strike** wore steel helmets, like soldiers. Mobs raged in the streets, bricks and stones were thrown. At

last Mayor Kline ordered all cabs from the streets. Three branches of the Parmelee company are involved: the yellow, green and checkered cabs. Various conferences were held, first with Secretary Davis, coming on from Washington, and later at the mayor's office, but last Friday the strikers voted about 1,400 to 1 to refuse to accept the terms. The main issue seems to be the recognition of the union, and this the company, so far, flatly refuses to do. The strikers ask for 40 per

cent of the metered receipts and the recognition of the union; the company offers 37½ of the income and the creation of a shop-union or company affair. At this hour there seems to be no hope of settlement. Meanwhile the transportation facilities of the city suffer, particularly on days like Sunday, March 2, when the streets were covered with five inches of snow and ice.

#### Priest Leads Strikers

One of the interesting features of this strike is that Father James Cox, of Old St. Patrick's, is making fiery speeches to the men and seems to have them under his power. It is noteworthy that in this millionaires' town, any priest dares to clearly stand out for the workingman. Father Cox meets with the men, has opened a soup kitchen for them in his church, and is right out in the open for the strikers. As business is rather dull anyway, it is very serious to have these fourteen hundred men out of work at this time.

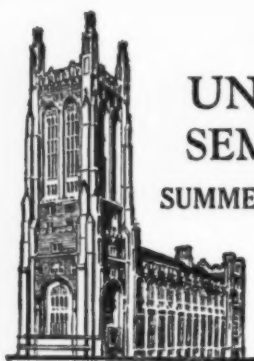
#### The Menace of The Machine

Pittsburgh, as a great industrial center, is facing the menace of the machine. In our steel mills, as elsewhere, machines have been so perfected that only a few skilled men are needed to operate the plants. The result is that hundreds of men are thrown out of work. It is true that radios and some new luxuries, such as vacuum sweepers, afford some relief, but still many men have not been able to make the adjustments and unemployment is rather serious. Our sociologists must solve this problem, newly raised by the creation of almost superhuman machines. Human beings are starving, while great steel monsters do their work for them. Something must be done about this or we shall have our land overrun with good men who have nothing to do. This may mean a revolution in the end, and the time to face the situation is right now. It is getting terribly serious in these industrial centers.

#### The Crusaders Arrive In Pittsburgh

Temperance but not prohibition—that seems to be the watchword of the Crusaders. I was invited to attend the banquet and join, but stayed away. However, \$10,000 was subscribed at the opening banquet here and the men set out to get one hundred and fifty thousand members in this county (Allegheny) alone. They claim to be non-partisan and non-political and to embrace all factions. Fred J. Clark, national executive officer, presided and is reported to have said: "For 10 years the youth of America has been told through propaganda issued by the anti-saloon league that conditions were becoming better; the farmer more prosperous, the laborer more efficient, the use of liquor decreasing, and that the morals of

(Continued on next page)



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of Chicago theological seminary, has secured as its ad interim pastor for the next three months Dr. Nehemiah Boynton, of Newton Center, Mass.

#### PITTSBURGH CORRESPONDENCE (Continued from preceding page)

our young people were on a higher plane. The Crusaders have decided that these conditions simply cannot continue and propose to enlist every citizen who agrees with them in this conviction. Local battalions will be established in every city and section of the United States and in every college and university, and enroll millions in a crusade for true temperance. The Crusaders hope by their efforts to convince every elected representative in the United States government that the office-seeker need not dodge the issue of the 18th amendment nor play false to his secret convictions, but can come out flatly for his beliefs without fear of what will happen when voters go to the polls."

#### Dedicate New Lutheran Church

Sunday, March 2, another Lutheran church was dedicated in this section, where this denomination is strong. The Zion Evangelical Lutheran church is located at Boggs avenue and Smith way, Mt. Washington, or our south side. Rev. David F. Schultz is pastor. The dedicatory sermon was preached by Dr. W. E. Schuette. The building is a handsome structure and speaks eloquently of the work of the pastor.

#### One Hundred Days

The Methodist church, in this area, is setting up elaborate plans for one hundred days of evangelism. Each and every church has been given a quota, which it is hoped may be reached. Strong, persistent efforts will be made to lead thousands of people into the fellowship of these churches between now and Pentecost.

#### Seminary Holds Conference

The Western theological seminary (Presbyterian), located on the north side of our city, has just finished a conspicuous piece of work. It has set up and carried through a conference for ministers of western Pennsylvania, Feb. 18 to 28. Dr. James Kelso, president, is a keen-minded man in hearty sympathy with struggling pastors. He, therefore, arranged this mid-winter conference, which has been so successful that those who attended petitioned to have the experiment repeated next winter. The conference was arranged as a "mental stimulus and a spiritual inspiration." A remarkable feature was that only two dollars was charged for registration. Three courses of lectures were carried forward for ten days. Dr. Donald MacKenzie, professor of systematic theology, offered a course of lectures upon "Recent Developments in Philosophy and Psychology." He was very popular. Newly arrived from Scotland, he still has a delightful burr as well as an old world point of view which is very refreshing. Moreover, he is a real human being, with a sense of humor and always much alive. He discussed humanism in its various mani-

#### Gutenberg Bible Sold For \$110,000

A Gutenberg Bible belonging to the Catholic seminary at Pelplin, Poland, was

festations, behaviorism, the evolutionary outlook on reality and the Christian experience in general.

\* \* \*

#### Courses of Lectures Prove Popular

Dr. Frank M. McKibben, professor of religious education in the University of Pittsburgh and who is also associated with the seminary, presented an attractive course on "Religious Education and the Local Church." Dr. McKibben keeps close to actual life. He is a director of education in the Bellevue Presbyterian church, so that he knows realities. He is not the doctrinaire sort of professor, so frequently found in this particular field. He lectured on building, administering, and supervising a program of religious education in a local church. He gave the ministers wise words upon their own part in this business. He stressed the idea of cohesion in the whole program of the church. Dr. J. Stuart

sold a few days ago to an American for \$110,000. The Bible which was the only one in Poland printed by Gutenberg, had been kept since the 15th century in the

Kunkle, president of Union theological seminary in Canton, China, spoke with conviction upon "The New Era in Foreign Missions." He touched upon the organization of the indigenous church, of the threat of bolshevism in China, of the anti-Christian movement, of the relation of the Chinese church to the church in other lands, the race question, the relation to other religions and with recent criticisms of missions in general. He based much of his thought upon the Jerusalem conference as well as his own experience. He came out flatly for the doing away of sectarianism and the formation of the indigenous church. He stood for union on the mission fields. He has had 23 years in China and he knows his stuff. He made a deep impression upon his students. All lectures were offered during the afternoons, from 1:30 to 4:30. Seventy ministers registered and ten different denominations were represented.

JOHN RAY EWERS.

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library of the Bernardine monastery in Lubawa and only recently moved to Pelpin. It is said to be one of only ten known to exist.

### Missionary Heads Canadian University

Dr. E. W. Wallace, for many years a missionary in China, has been called to the

## Special Correspondence from New England

*Boston, March 1.*

THE New Haven Register on Feb. 18 announced that in a few weeks "a flourishing chapter of the Crusaders, a society formed to work for the modification of the 18th amendment," would "be formed in Yale university."

### Opposing With President-emeritus Crusades

Hadley opposing and President Angell endorsing prohibition, much discussion has been aroused among the undergraduates. The Crusader movement, organized in Cleveland by Fred Clark, a millionaire and veteran, has enlisted, especially in New York, a number of Yale graduates who are introducing it among the students. In striking contrast, though with a similar name, is the Youth Crusade which was held in Park Street church, Boston, Feb. 10 to 21, with nine noon meetings and ten evening mass-meetings all addressed by Dr. Daniel A. Poling, of New York. A statement of principles, adopted and reread at the close, pledged opposition to the repeal of the state enforcement law and support both of prohibition and international peace. Delegations came from as far away as Dover, N. H. The attendance averaged 1,200 at night and 700 at noon, with an overflow in the vestry on several occasions, addressed by the amplifier. The emphasis, while modern and unconventional, was distinctly religious, always exalting Christ. Hundreds remained for the after-meetings, where for an hour and more Dr. Poling gave himself without stint to the answering of questions regarding personal problems. Some concerned sex. In his closing address he quoted several as saying: "Tell young people that trial marriage is a delusion and failure." Other questions arose from intellectual doubts. Most of them voiced a craving for personal religious experience. These after-meetings deepened the impress of the Crusade. Michael H. Crowley, superintendent of the Boston police, who had spoken in defense of modern youth, was invited to attend and accepted on the understanding that he would not be asked to speak, but was so moved by the enthusiasm of the audience of young people that he talked to them more as a parent than an official, and was given a great ovation.

### Soviet Sailor Colony In East Boston

Russia, to most people in Christendom today, looms strange and sinister, the first nation in history that seeks to suppress all religion as well as capitalism. We wonder what sort of human beings soviet citizens can be. Thanks to a novel enterprise of the Russian government, a company of young sailors and their officers have been stopping at St. Mary's house for sailors and the Immigrant home in East Boston. Russia has purchased 25 ships from the shipping board, and these men have been sent to take them home as soon as they are reconditioned.

Officers and men receive the same allowance, but it is very liberal, \$40 per month and \$5 a day for room and board. They were given spring beds instead of army cots. "Anyone who has pictured communists with heavy beards," said a reporter, "would be surprised to find them clean shaven, jovial, and alert, as fine a looking group of seamen as ever stopped at the institution." Mr. Philip King, superintendent of St. Mary's house, confirms this estimate. There may be plenty of vodka in Russia, but this company is about 100 per cent dry. They make no complaint regarding the prohibition law and none asks where he can get a drink. When they left Lenigrad they were given various games by the Russian seamen's union, but no gambling is allowed because it brings idleness. They use the billiard tables in their own way; and, when through playing, carefully rack up the cues and cover the tables, showing consideration for property rare in sailors or landsmen. Nor do they seek respectable women. Most of them are musical, and more than a fourth of them accomplished pianists. They are young men, about 24 or 25, a few of them married. As they can speak little English, there is not much chance to learn their opinions. They seem to regard the soviet system as a success and to have no use for the Orthodox church.

### The Churches and Eugenics

The American Eugenics society with headquarters in New Haven, Conn., has engaged as secretary of its committee on cooperation with the churches, Rev. Kenneth C. MacArthur, rural secretary of the Massachusetts federation of churches. He will continue his work for the federation, with headquarters at Sterling, Mass., but has consented to devote part of his time this year to the development of the society's plan, which he outlines as follows: "Dr. Campbell, of the Eugenics Research association, speaking as a scientist, pointed out at a luncheon in January that the salaries of ministers ought to be increased in order to make it possible for them to bring up at least four children per family, since stock contributes valued leadership in every walk of life. The recent appointment of Charles Evans Hughes as chief justice of the United States is an illustration. One purpose of the committee is to secure on the part of men of wealth recognition of this fact. It will also conduct a sermon contest which will distribute \$1,000 in prizes for the best sermons on eugenics and religion. An effort will be made to arouse church forces to the immense part which heredity can play in bringing about a better race, and to develop a racial conscience in order that persons carrying defective traits can not transmit them to unfortunate future generations."

E. TALLMADGE ROOT.



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position of chancellor of Victoria university, one of the units of the University of Toronto. Dr. Wallace has been associated general secretary of the China Christian Education association, and for the past two years has been devoting himself to a closer correlation of the Christian colleges and universities in China.

## Special Correspondence from China

Peiping, January 29.

A "FIVE Year Forward Evangelistic Movement" was adopted by the 1929 meeting of the National Christian council. It is known popularly as "The Five Year Movement" and proposes such an intensive emphasis upon Forward Movement evangelism as to result in a doubling of the membership

of the Chinese Christian churches within that period. The decision to initiate such a concerted effort and the formulation of the objectives were made after the holding of five regional conferences previous to the biennial meeting. Statistical goals are, however, merely concrete and tangible aims in an effort whose larger purpose is "to develop the membership of the churches in quality and quantity." The desire is that the Christian forces shall consciously coordinate all their efforts to make Jesus Lord of every phase of the life of his followers, and that the church shall have a more definite and active part in the solution of China's problems.

## Need New Vigor In Churches

It is too early to judge whether the movement is going to enlist the loyalties of most Christians in China and become truly national as has Kagawa's "Kingdom of God" movement in Japan. It is clear that some leaders, both Chinese and westerners, have doubts as to the value and effectiveness of further "movements." But whether the desired ends can be attained by organized marshaling of efforts or must await a purely spontaneous activity, there is quite general agreement that the Christian church in China, as judged by any external standards, needs new life and vigor. The number of communicants in some Christian bodies is reported to have decreased as much as one-third since 1922, Sunday schools have declined, the situation with reference to the supply of educated ministers is crucial, etc. The Chinese Recorder says editorially in its January issue: "No statistics of these drifts backward exist. In some sections they are negligible; in others disruptive. Then the Chinese church shows, as a whole, a weakened impulse to evangelistic expansion; a small minority of centers have lost the will to live."

## Causes of Retreat

Two major factors are cited to explain this retrogression. Strong revolutionary attacks upon Christians and their institutions, especially where such religious life is in an incipient stage or is at a low ebb, have caused many to fall away whose attachment to the church was never strong. In many parts of China, groups of young people being dissatisfied with the present order of things have formed "fellowships," which seem to be not so much "an outgrowth or expansion as a separation or

divorce from the organized church." Recent years also cover a transition period in which missionaries are still seeking readjustments to new relationships and Chinese leaders have undertaken responsibilities to which in many cases they are not yet equal. From this point of view the five year movement may be considered as a new start in which the Chinese church will make its own challenge to China.

## Missionaries with Long Service Records

Dr. Thomas Barclay of the English Presbyterian mission, Amoy, celebrated his 80th birthday and the completion of fifty-five years of service in China, Nov. 21, 1929. He is now the oldest male missionary at work in China. The oldest woman missionary on the field, presumably, is Miss Mary Andrews of the American Board mission, Paotingfu, who arrived in China in 1869. Mrs. C. W. Mateer of the American Presbyterian mission, Peiping, celebrated the completion of a half century of missionary work last fall.

## Strike Closes University

Student troubles in Cheloo (Shantung Christian) university some months ago which caused the resignation of President T. L. Li were followed just before Christmas by the presentation of radical demands by university servants and laborers. Upon their non-acceptance, a strike was declared cutting off all essential services. No settlement having been reached by the middle of January, the authorities decided to close at least the arts college for the rest of the year. Advanced students are being transferred temporarily to sister Christian institutions in north and east China.

VERNON NASH.

## BOOKS RECEIVED

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Character Building for Junior High School Grades, by Elvin H. Fishback. D. C. Heath, \$1.00.  
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